THE Political Miſchiefs OF POPERY OR,

DAVID'S COLLEGE LIBRARY

Arguments Demonſtrating,

I. That the ROMISH RELIGION Ruines all thoſe Countries where 'tis Eſtabliſhed, and has given *Riſe* to moſt of the Miſchiefs, that have over-ſpread the Chriſtian Common-wealth.

II. That (as an Inſtance hereof) it occaſions the loſs of above 200 Millions of Livres, or 16 Millions Sterling *per An.* to *France*, in particular.

III. That if Popery were aboliſhed in *France*, that Kingdom would become incomparably more Rich and Populous; and the King's Revenues would Advance above 100 Millions of Livres or 8 Millions Sterling *per Annum.*

V. That it is impoſſible that *France* ſhould ever be Re-eſtabliſhed, whilſt Popery is their National Religion.

By a Perſon of Quality, a Native of *France*; Author of *The Deſolation of* France *demonſtrated.*

EDINBURGH,
Re-printed; and ſold by *John Vallange*, at his Shop a little above the Croſs, 1690.

To the Honourable, *The HOUSE of COMMONS.*

THIS Treatiſe which I take the Liberty to Dedicate to your Honours, with all imaginable Reſpects, was publiſhed ſometime ago in French, and by ſeveral Perſons of Great Judgment, thought not Unworthy to be preſented to your view in Engliſh, becauſe of the Importance of the Matter; and the profit which they thought might from thence redound to Church and State.

The deſign of it is, to prove by Political Arguments, (a Method New and Extraordinary) that the Romiſh Religion is the Falſeſt of any that hath hitherto appeared in the World, becauſe it is the deſtruction and plague of all Countries where it is Eſtabliſhed, and Ruins Nations more than any other Falſe Religion that we have yet heard of.

This I Demonſtrate by the Inſtance of *France*, and make it evident, that Popery occaſions the loſs of above 200 Millions of Livres *per Annum* to that Kingdom; whence it follows, that even as to Temporals, the Kingdom of *England* reaps unſpeakable Advantages by the Reformation, which hath delivered her from that Cruel and Unſupportable Yoke.

I have ſo much the greater Reaſon to hope that this Book will not be unacceptable to your Honours, becauſe it tends more

more and more to confirm the Proteſtant Religion in this Kingdom, for the defence of which, againſt the Tyranny of Popery, you have on all occaſions teſtified an ardent Zeal.

The tender Care and great Charity which you have manifeſted towards the Poor Refugees, who ſuffer for the ſaid Religion; but above all, the Courage and Zeal you have diſcover'd in this laſt War, by ſparing nothing that was neceſſary for the preſervation of the Proteſtant Intereſt, have made it glorioufly appear to all the Nations of the Earth, that you value neither your Treaſures nor your Blood, when there's a neceſſity of ſpending them in defence of your Religion; & in effect, there was no leſs at Stake, than the looſing or preſerving it, for your ſelves & your Poſterity; nay, I may ſay for the whole Proteſtant World, and together with that you muſt have loſt your precious Liberties, and all that is dear to you as Men and Chriſtians, That it would pleaſe God that by your Generous Example and Sage Reſolves, you may tranſmit to all ſucceeding Parliaments, that ſame Prudence, Magnanimity & Zeal, for the Maintenance of the Proteſtant Religion and your Publick Liberties, againſt all Attempts of Popery, is and ſhall be the conſtant Prayer of him, who is with all poſſible Submiſſion and profound Reſpect,

Yours Honours

Moſt humble and moſt Obedient Servant.

De Souligné

Grandſon to M. Du Pleſſis Mornay.

The PREFACE TO The READER.

ABout a Year ago, I publiſhed a Treatiſe, for the Service of this Nation upon the preſent State of *France*, Entituled, *The Deſolation of* France *Demonſtrated*: And there, in ſhort, I made it evident, That Popery was the principal Cauſe of all the Miſery and Ruin that hath befall'n that Kingdom. The Book was pleaſing to this Nation in general; but ſome were apt to think I had aggravated Matters, and that the Condition of *France* was not ſo bad as I had repreſented it. Amongſt others, a certain Gentleman of great Parts, was pleaſed to write a Manuſcript upon that Subject, full of Wit, and diametrically oppoſite to what I had advanced, but did not think fit to publiſh it. The Events that happened ſince, have confirmed, in part, what I then ſaid; whereupon that Ingenious Perſon hath acknowledged, in a curious piece lately publiſhed, That I had Reaſon on my ſide for what I had writ in general, as to the Condition of *France*. But diverſe other Perſons of Worth, having wiſhed that I would juſtifie the Propoſition which I had advanced in the ſame Book, viz. *That Popery occaſions the loſs of* 200 *Millions* per An. *to* France; which to them ſeem'd a Paradox, I thought my ſelf obliged to ſatisfie their deſire.

To this end I publiſh'd what *I* had writ upon that Subject ſometime ago in French, that by the Judgment which others gave upon it *I* might be the better enabled to conjecture what was proper to be Added or Corrected in the Engliſh Edition, which *I* now preſent to the Publick, with ſeveral Additions; and had done it ſooner, but for ſome Reaſons not fit to be here related. But *I* ſuppoſe beſides, that People will have more *I*nclination to Read ſuch Pieces now the War is over, during which they lov'd to hear of nothing but bloody Battles, and Princes Dethron'd, according to the humour of the Romans in *Horace* his time, as he expreſſeth it in the following Lines,

Pugnas & exactos Tyrannos
Denſum humeris bibit aure vulgus.

I doubt not but ſome people will ſay, That *I* write with too much heat againſt *P*opery: To which *I* reply,

1. That thoſe Perſons don't know *P*opery well enough, nor have they ever examined it throughly. They are miſled by ſome common Prejudices, and judge of that Religion not according to its eſſential *P*rinciples, and conſtant *P*ractice, but only by the external behaviour of ſome that profeſs it; as Laicks who are

ſome-

ſometimes as well Poliſhed, Civilized, Learned and Honeſt in outward appearance, as Proteſtants; & here thoſe People ſtop without conſulting the Scripture, or conſidering that the Doctrine, Morals and Tyranny of the Romiſh Clergy are more becoming Devils than Men. *I* confeſs, that they are Men & Women, as well as others, and that there are People morally Honeſt among them as there are amongſt Pagans, Jews and Mahumetans; and even among the Romiſh Clergy, there are ſome who are honeſter as to the matter of Society, than their Religion obliges them to be. But thoſe Gentlemen I ſpeak of, think there's no hurt in their Idolatry, nor do not conſider the Miſchiefs their Religion does to all Mankind in general, becauſe they think it never did them any; ſo that according to this Maxim of theirs, all Religions ſhould be alike, for there are Rational and Moral People of all Perſwaſions.

2, *I* may Reply, That there was never any Proteſtant that had more Reaſon than my ſelf, to write ſharply againſt Popery, there having been no Man hitherto, who hath ſtudied that Point ſo throughly as I have done, in Regard of the infinite Miſchiefs, which it occaſions to States, as will appear by the following Treatiſe.

3, No Man can exceed bounds in expreſſing his abhorrence of Popery, provided he forbear reflecting upon innocent Perſons, as *I* have carefully done, for certainly the Malignity of the Romiſh Religion and Clergy, goes beyond all Expreſſion or Idea; and if *I* have Reaſon on my ſide, as it appears I have, all honeſt Papiſts will think themſelves obliged to me for diſabuſing them, and if they can convict me of a Miſtake, I am willing to bear the reproach of it.

The Wits of this Age will perhaps find fault with my Stile and manner of Expreſſion, and complain that it is dull and not genteel, for moſt People now a days look for a fine Stile in Books. But beſides, that my Matter will not admit of a flowriſhing Stile nor ſallies of Fancy, I freely own, that *I* am none of thoſe who are fond upon the Title of a fine Wit, an Orator or Polite Writer: *I* am content if *I* can diſcover, in my rude Method ſuch things as are of the higheſt Importance and Uſe to Men and Chriſtians, which no body elſe hath taken notice of. And *I* hope that thoſe who love Solid and important Diſcoveries, and the Order and Good of the Common-wealth, will do me Juſtice. Thoſe that have finer Pens than *I*, may perhaps Handle this Subject better after me, Correct my Faults, Supply my Defects, and Add to my Diſcoveries, it being a Maxim as true as common, *Facilis eſt inventis addere.*

For my own part *I* muſt confeſs that *I* expect more from

Works

Works of this nature, towards the Deſtruction of Popery, than from all the Books of Controverſies that ſhall be writ hence-forward. Great Men never Read them, and for the moſt part, they govern themſelves meerly by ſenſible Reaſons and Viſible Intereſt. Thoſe that *I* propoſe here are Uncontrovertible, beyond all Exception, and Intelligible to People of the meaneſt Capacities, if they have but patience to hear them; ſo that all that remains to be Controverted, is the degree of the Miſchief occaſioned by Popery, and whether it be ſo great, as *I* have repreſented it or not.

I have choſen to inſiſt on the Inſtance of *France*, to prove the infinite Malignity of the Romiſh Religion, rather than on that of any other Popiſh State, becauſe that Country is beſt known to me, and that laſt year *I* undertook to make it appear that the Ruin of *France* proceeded moſtly from Popery; ſo that this Treatiſe is an Appendix of that.

I am forced contrary to my inclination to repreſent the Miſchiefs of the Government of *France*, but what *I* ſay is Truth, and with no deſign to offend any Man, my intention being only to diſplay the deſperate Malignity of Popery. I own that thoſe who Govern in *France*, are endowed with many great and rare Qualities, but Popery ſtriveth continnually either to Stifle them, or to Employ them to baſe and pernicious Ends. There is nothing more certain than that all would do well there, were it not for the Popiſh Clergy and eſpecially the Jeſuites, who carry the chief ſway in that Nation.

I propoſe no other end to my ſelf in this, but to ſerve the Church of God, and my preſent Country the Kingdom of *England*, in which *I* have hitherto found ſome Bread, and where *I* hope *I* ſhall not be ſuffered to ſtarve in time to come: Whereas on the contrary, *I* have been robb'd of all in *France*, for ſerving God according to my own Conſcience; and it's probable that if *I* and others had ſtayed there till now, we ſhould not only have been depriv'd of our Lives, but had the ſame endeavours us'd to ruine our Souls, that have been made uſe of to ruine thoſe of others

And moreover, it may be eaſily evinced, that all *I* ſay might be of infinite advantage to *France*, if ſhe knew how to make uſe of it, ſeeing ſhe might thereby become abundantly more Rich, Potent and Happy, than ever ſhe was; So that in this reſpect *I* diſcover a thouſand times more Love for *France*, than thoſe do who Govern her, or than indeed ſhe diſcovers for her ſelf.

THE

The Tranſlator's Letter to the Book-Seller.

SIR,

THE following Book being now Tranſlated, muſt take it's Fate in the World. The Worthy Author hath performed his part to Admiration, and as it became a a Grandſon of the Great *du Pleſſis Mornay*, though under a much greater Diſadvantage than He: The Grandfather when he wrote his Books which have eternizd his Fame, was one of the chief of the Proteſtants of *France*, (then a flouriſhing and formidable Body,) and abounded in all things neceſſary for his Undertaking; but the Grandſon, on the contrary, hath had much ado to eſcape with his Life, and is caſt upon our Iſland as part of the valuable Wreck of that once renown'd Proteſtant Church: Yet in that forlorn Condition, with little encouragement from Men, and as little help of Books, he hath given us many proofs of of his Zeal and Abilities to ſerve the Proteſtant Intereſt. His Book entituled, *The Deſolation of* France *demonſtrated*, &c, met with deſerved Applauſe; and if the dignity of the Subject, depth of Thought and ſtrength of Argument, have any influence upon Mankind, there's no Reaſon to think that this he now offers to the Publick, can meet with leſs.

As for the Tranſlation, which is my own part, you know I have performed it during a hurry of other buſineſs; ſo that if it be paſſable Engliſh, it is as much as you can expect.

The Author will bear me witneſs, that I have kept to his Senſe, and indeed, as there is ſomething uncommon in his Thoughts, there is the ſame in his manner of Expreſſion, which is more adapted to inform the Judgment, than to pleaſe the Fancy, and therefore to have attempted to ſet off or rather to diſguiſe by flouriſhes of Stile, what the Author deſigned ſhould be intelligible to every one, would have been an injury to the pattern he hath ſet me.

I have nothing to add, but that as in the laſt Century God raiſed up many great Men to diſcover the Falſe Doctrines of the Romiſh Church, which made ſuch people as had any due regard to their Salvation, to *come out of her*. Who knows but that the ſame Providence, by raiſing up others to diſcover the Political Miſchiefs of that Religion to Kingdoms and States, may thereby ſtir up the Kings and Princes of the Earth to hate *the Whore, and burn her fleſh with fire*. That this may be one of the effects of this Book (the beſt if not the only Treatiſe that ever was writ upon the Subject) and that it may anſwer your expectation, and Procure the Author that reſpect and eſteem, which he deſerves from all good Men, is the unfeigned wiſh and hearty deſire of.

Your humble Servant,

G. Ridpath.

Political Arguments, proving that the Popiſh Religion ruines all thoſe States where it is the Publick Religion.

TO juſtify my Propoſition, I will make it appear in Eighteen Articles, that the Popiſh Religion occaſions the loſs of above 200 Millions of Livers *per annum* to *France*.

THE 1 Article which concerns this affair, is the cheats of the Clergy, by which they pillag'd the people to the value of 40 or 50 Millions *per annum*, thirty Years ago, when the Kingdom was in a good condition. Part of the methods they took to do this, were as follows.

THE chief are their Maſſes, which they ſay for the *Living*, and the *Dead*, *viz.* to deliver the ſouls of the deceaſed, not from Hell, but from a place (unknown to Scripture, nay to God himſelf) which they call Purgatory; and to expiate the ſins of the *Living*, who either pay for thoſe Maſſes, or aſſiſt at ſaying them. This is the Clergies greateſt traffick, and that which contributes moſt of any thing to retain all Popiſh States and Kingdoms under the Pope's tyrannical yoke, by the multitudes of Prieſts and Monks that it entertains, who are as ſo many armies to ſupport that Uſurper, and who render him maſter of all thoſe Kingdoms. There are Churches where above 50 or 100 ſuch Maſſes are ſaid every day upon a great number of Altars, as they call them, which raiſes ſubſiſtance for a great number of Prieſts and Monks, and did formerly maintain a greater number.

IT is here proper to be obſerved, that to the end they may entertain the greater number of 'em, at the ſame time they recommend the Maſs as the principal part of Divine Worſhip and Religion, and oblige the people to frequent it every day; the Prieſts are ſtrictly forbid to ſay above two *per diem*, except in ſome priviledg'd places;

as in *Picardy*, and the Country of *Arras*, becauſe the pariſhes there are poor and ſmall. Which makes it plain, that they have no eſſential Reaſon why a Prieſt may not ſay divers Maſſes in one day, but that the Court of *Rome* was reſolv'd to maintain as many of her Penſioners or Life-guard men, at the charge of others, as ſhe could. The Parliament of *Paris* hath regulated their pay at 12 *d.* *per* Maſs, and in divers provinces they have not above 5 *d.* or 6 *d.* a-peice, which is as good, at leaſt, as the pay of Horſe and Foot, tho' they be more uſeful, and their calling leſs dangerous.

ABUNDANCE of Maſſes are ſaid for the cure of Diſeaſes both in Men and Women, Children, beaſts and birds; as Hogs, Dogs, Geeſe, *&c.* as alſo for a happy Journey, ſafe return of a ſhip, a happy marriage; as alſo, for meer trifles; as for the finding again of a loſt ring, fork, or ſpoon, *&c.* nay ev'n for ſucceſs in an aſſaſſination or plot againſt a Prince, or a robbery, *&c.* that is to ſay, they do really ſacrifice (as they themſelves pretend) the body of Jeſus Chriſt in all thoſe caſes, and many others of the ſame nature. Being herein more blind than the very Pagans, who thought it enough to offer ſome cakes, or to ſacrifice ſome low priz'd animal to their gods and goddeſſes, when they pray'd them to ſucceed their deſigns, according to that of the Poet:

-------O pulchra Laverna
Da mihi fallere, da juſtum ſanctumque videri
Noctem peccatis & fraudibus objice Nubem,
--------& tibi farre litabo.

Which may be Engliſhed *ad ſenſum* thus.

O fair *Laverna*, pre'thee never fail
Ore all my Villanies to ſpread a Vail,
And thou ſhalt have thy fill of Cakes and Ale.

I AM alſo well aſſured, that in order to bring money into the Prieſts pocket, they have in ſome places introduced a cuſtom of playing at dice and cards for Maſſes, as well as for prayers, and he that loſes pays the prieſt, who does really next morning, as he pretends, ſacrifice Jeſus Chriſt, (but in an unbloody ſacrifice however) for the

the expiation of the Winners ſins and crimes, how heinous ſoever they may be. I own that I never ſaw them play for Maſſes, but have divers times ſeen them play for prayers, and know no reaſon why they may not as well play for the other. In the time of Pope Leo Xth: the preachers of Indulgence plaid for the pardon of the ſins of Towns and Cities in *Germany*. They get alſo Money by thoſe Maſſes another way, which is, that thoſe who aſſiſt at them do many times put money into the box, which falls all to the ſhare of the prieſts.

Sometimes it happens, that a dying perſon orders 100, 1000, 6000, nay 10000 Maſſes to be ſaid for the repoſe of his ſoul after his death, for which his Heirs pay thro' the Noſe. There are very few Roman Catholicks who are not guilty of this weakneſs at their death; but if ſome of thoſe who underſtand better, deſpiſe thoſe fooleries upon their Death-bed, their Friends who are not ſo well informed, are ſure to order Maſſes for them, and pay the prieſts for their pains; nay, the very pooreſt of them always take care to have ſome Maſſes ſaid.

Besides this, there's every Year an Anniverſary, as they call it, for moſt people which have left any Eſtate behind them, or whoſe Friends are well to paſs, that is to ſay a Maſs ſung for the ſoul of the deceaſed, by a great number of prieſts, ſometimes 50 or 100 together; who muſt all of them be ſplendidly treated afterwards, where they uſually fuddle themſelves, and each of them muſt have a piece of money beſides.

It is then upon the account of the great profit which the Maſs brings to the Clergy, that they have made it one of the moſt eſſential parts of their Worſhip.

The invention of their Fraternities or Brotherhoods, is another grand method, by which they pillage the people, who being as ignorant as Pagans, the Monks take advantage of it, and perſwade them, that whoever enters into the Order, ſhall have a ſhare in the merits of the ſame, nor do they admit them without a conſiderable preſent at firſt, which they oblige them to repeat from time to time. Sometimes there are people of qua-

lity of both ſexes, nay, even Generals of Armies, that have been much eſteem'd in the World, who do ſo far forget themſelves, and become ſo weak, as to deſire to die in the Habit of theſe raſcally Monks, who impoſe upon them ſo far, as to make them to believe that they cannot fail of being ſaved, and of going directly to Paradice, without touching at Purgatory, provided they die in the Habit of their Order; and that the Habit of their St. *Francis*, is as much worth as the baptiſm of Jeſus Chriſt. Many conſiderable perſons in the Courts of Juſtice, and abundance of others, are guilty of this weakneſs, as well as ſilly Women; whence it comes to paſs that they ſerve the Order, into which they have entred, with all their might; and it may be juſtly ſaid, that they divide the Kingdom into diverſe Factions, who are in a continual conſpiracy againſt God, and the King, and their Neighbours; for as thoſe different Orders ſubſiſt and enrich themſelves meerly by the idolatry, ſuperſtition and ignorance of the people, they foment it as much as they can, and engage in the intereſts and deſigns of the Court of *Rome*, to favour the ſame againſt the King and the State, and every one of theſe Orders hate and deſpiſe one another, both out of a principle of Envy, and becauſe they know one another at bottom; and then their Devotioniſts, who are join'd to their Fraternities, eſpouſe all their paſſions, quarrels and intereſts.

Those Monks do likewiſe perſuade abundance of ſilly women of quality and others, to enter their very ſucking infants into their Fraternities, perſuading them that there's no better method to make them live; inſomuch that ſometimes we ſhall ſee thoſe poor little creatures muffled up in a Monks Hood and Caſſock, by which the Order loſe nothing.

Another method made uſe of by the Eccleſiaſticks, to catch the wealth and ſubſtance of the people, is their *Indulgences*, which they obtain of the Pope from time to time, for ſome Churches and Monaſteries, which whoſoever viſits, during ſuch a number of days, which ſerve as a Fair, or ſo many Mercat days to the place, ſhall infal-

infallibly receive a pardon of all their ſins, provided they give bountifully alſo to the ſaid Church, or Monaſtery; for that is always to be underſtood, and there are very few but what give more or leſs in ſuch caſes.

ANOTHER of their Baits to fiſh for the peoples money, is the Holy Relicks, as they call them, in their Churches, Monaſteries and Convents. And when the peoples devotion grows cold for the old Relicks; they never fail of bringing new ſhrines or boxes full of new and freſh. And ordinarily they ſay they come from holy *Rome*. It is well enough known, that oftentimes thoſe Relicks are pieces of paſt-board faſhioned like bones; ſometimes they are the real bones of an human creature, and ſometimes of beaſts, as it hath been often proved; the Prieſts and Monks making it the matter of their diverſion to inſult over the fooliſh credulity of the people in this impudent manner, and yet at the ſame time make them pay for ſeeing and touching thoſe Relicks.

THERE are alſo Miracles to be performed from time to time, when the Prieſts and Monks pleaſe, by the ſtatues, images, or bones of ſome dead man or woman, under the name of Relicks or Shrines of ſome ſaints, as they call the bones and boxes in which they keep them. Thoſe miracles are of great advantage to the Clergy, for by this means they bring abundance of Offerings to their Churches and Chappels.

THERE are moreover Legacies, Dirges and Donatives, whether they be voluntary by perſons whom they have ſeduced, or ſuborn'd; or altogether falſe, which the Prieſts or Monks forge, in order to diſpoil Families, whereof the World has had millions of examples, and ſome ſuch happen every day.

AURICULAR Confeſſion is alſo one of their moſt gainful inventions, by which they ſhear their flock four times a Year. There are few people who don't at ſuch times give them a piece of money, eſpecially thoſe who are guilty of great crimes, and thereupon they receive Abſolution, provided that toge her with this they do ſome little troubleſome thing, which the prieſts impoſe upon them

them under the notion of Penance, the better to colour that infamous Traffick, and to make the people believe that 'tis not for the money they Abſolve them, for that would appear odious ev'n to the moſt diſſolute Wretch in the World. I take no notice here of the great advantage the Pope and his Clergy make of this Confeſſion, to dive into the ſecrets of Princes and Grandees, and of all people in general, that ſo they may make their own uſe of it, and take their meaſures thereupon to pry into the greateſt ſecrets of men and women, which gives the Eccleſiaſticks an opportunity to Debauch all the ſex, or to ſqueeze money out of them; for by this means they *lead captive ſilly Women, laden with Sins, and carried away with divers Luſts*, according to the words of the *Text*.

THERE's another thing very Gainful to the Romiſh Clergy, and that is Burials, not only in that they ſell the Ground at a dear rate in their Churches and Convents, and that they make a great deal of profit as I have ſaid already by Maſſes for the Dead, but they get alſo a great deal of money for the ſinging of a multitude of the prieſtly-hird at ordinary Interments, where there is commonly a great number, who have each of them a piece of money and a good treat, at which they uſe to Fuddle themſelves, as well as at the Aniverſaries above-mention'd.

I DON'T here condemn a reaſonable Allowance for one or two Miniſters or Prieſts who go before the Corps, and cannot ſubſiſt without thoſe little profits, or who are there to comfort the Friends of the deceaſed, or to inſtruct the company, by putting them in mind of their late end; or to preach the Funeral Sermons of perſons of great merit; but I condemn only the great exceſs of that pretended Church, in imploying ſuch a great number of Prieſts at Funerals without neceſſity, who ſing in the ſtreets like ſo many prieſts of *Bacchus*, things which neither the people, nor the greateſt part of themſelves unde ſtand, and which occaſions a great charge to the Friends of the deceaſed, who frequently have not one bit of bread left after they have paid for the Funeral, and

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the Maſſes that are to be ſaid afterwards for the deceaſed. In my time it was a Complaint at *Paris*, that the meaneſt perſon, ſuch as a Footman, could not be buried for leſs than four Piſtoles. Perhaps the Court has moderated the charge, ſince they have erected ſo many Offices of Buriers of the dead, and Criers of Burials, and that there's a Tax, as I am inform'd, of eight Crowns laid on every Burial for the King; for it would be very hard that the Prieſts and the King ſhould ſqueeze ſo great a ſum from the poor people all at once upon this account.

THE Gain which the prieſts have by Marriages and Baptiſms, is alſo very exceſſive. Let them in God's Name have ſome profit thence, as the Miniſters have in *England*, who cannot ſubſiſt without it, but this matter ought to be moderated, and there ſhould be a diſtinction made betwixt Poor and Rich. At preſent I confeſs, that thoſe profits of the popiſh prieſts in *France* are much diminiſhed, becauſe as times are now, there are but few Marriages or Baptiſms in that Kingdom.

THESE are the moſt general and common methods that the idolatrous Clergy of *France* make uſe of to cheat the poor ignorant people of their Money and Subſtance.

I TAKE no notice here, of what they gain by their Schools and Boarders, becauſe it may be ſaid in ſome ſenſe, that what they gain that way is honeſtly got: Yet herein alſo they occaſion a loſs to the State, to which they are commonly Enemies. And hereby they do likewiſe take the Bread out of the Mouths of abundance of School-maſters, who are Honeſter Men than themſelves, have nothing elſe to Live on, have Families to maintain, and pay Taxes to the King proportionably to their In-come: Whereas thoſe Eccleſiaſticks have enough to live on without teaching School, being for the moſt part too rich already; and on the other hand, they pay almoſt nothing to the King, ruine the Kingdom, and have no Families to maintain. Nay, that which *is* worſe, they acknowledge a Foreign Authority, *viz.* that of the Pope, to be ſuperior to his Ma-

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jesty's Authority, and they are accustomed to inspire their Schoolars with those injust and pernicious Sentiments, as also a false and bastard Devotion, which inclines them to shake off all subjection to their parents, to make themselves Jesuites or Priests of the Oratory, and to give their Estates to the Order into which they enter themselves, or at least to make their Relations pay them a good Pension, of which the Convent reaps the Profit. They do likewise corrupt those Children in another manner, at least the Jesuits labour under the Scandal of it, and indeed there's no wickedness of which they are not capable.

The other Monks who neither keep Schools nor Boarders, do nevertheless seduce abundance of Young People, under pretence of Confessing them, and by Vertue of the Credit which they have to creep into Houses, they ensnare and seduce also the Parents to become Monks and Nuns, and to give them their Estates, especially in the time of Widowhood, nay sometimes they persuade them to be Unmarried on that account, and so creat Divisions betwixt Man and Wife, and their Children. They do likewise Debauch their Wives and Daughters, know all the Secrets of Old and Young, and make their own Advantage of the Weakness of every one.

In many places the Nuns do likewise take young Boarders, who oftentimes learn somewhat else than Vertue among them, & by degrees they perswade them also to turn Nuns, especially if there be any profit to be had by it to the Convent, for the Relations of the Girls give them either a considerable sum of money for ever, or a good Annual Pension, which is so much loss to the Capital Stock of the Kingdom, seeing it falls into Mainmort or becomes Dead.

There are also many of those Convents, both of Monks and Nuns, who for Money take in the young Bastards of Persons of Quality that would not have the thing known, and many times they make away with 'em; there have been found in Ponds, Cisterns and Houses of Office, several Corps and Bones of those poor Infants.

They plunder the People by their Tapers, VVax-candles and Torches, which they use in Grand Processions; for they oblige the

the people to furniſh thoſe things, and all that is not ſpent belongs, as they alledge, to the Church, that is to ſay, to the Prieſts or Monks. It is well enough known, that on certain days, which they look upon as great Feſtivals, they oblige every Corporation or Company in great Towns to furniſh huge Torches, each of which does ſometimes repreſent an Hiſtory of the Old and New Teſtament, or fabulous legend; or ſometimes they will have the Images of 5 or 6 Perſons, or as many Beaſts, in Wax at large, ſo weighty that they muſt have 10 or 12 Men to carry one of theſe Torches. Twenty ſuch they carry in proceſſion, which coſts ſometimes more then 10 or 20000 Livers; and the profite of this is to be reap'd by their Clergy, at the *Expenſe* of the poor Idolatrous people, This is chiefly to be ſeen on that day, which they call the feaſt of God, for the Popes, good Men, have thought fit that God ſhould have a Feſtival, as well as *Dominic*, *Loyola*, and *Xavier*, &c.

And if the Inquiſition were eſtabliſhed in *France*, as many people imagine it may be done in this Reign, which however I believe not, it would ſtill pillage the Nation more, as it hath done *Spain* and *Portugal*.

There's yet another ſecret way, that the Monks are charged with uſing, to levy a great Sum of Mony upon the People & their own Devotioniſts, all at once, which is thus, When their Convent and its Dependencies, or their Church is old, and does not pleaſe them, they ſet it on fire themſelves, and then make heavy Lamentations for that ſad Accident which it hath pleaſed God to permit, and then they go a begging for Money to Re-build what is burnt. If it require 30000 Livers more or leſs to re-build it as it was, they will raiſe at leaſt 100000 upon the people, leaving always the work unfiniſhed, and give out, that the Sums raiſed were but very ſmall, and not enough to carry on the work; for none but themſelves know perfectly what is given, or what the building hath coſt, becauſe they take care that no body ſhall be acquainted with their Affairs; and ſo this furniſhes them with a pretence to beg conſtantly, and to procure Lega-

cies from ſome ſilly people when a dying, on pretence of finiſhing that Work,

THERE are many Orders who ſell little Relicks, that they ſay have been Conſecrated by the Pope, and Beads that have touched ſome Miraculous Images. The Carmelites have what they call the Apparel of the Virgin, *&c.*

THE holy days are moreover very gainful to the Eccleſiaſticks of all ſorts, becauſe the people go to Church on thoſe days, with more Devotion than on Sunday, cauſe abundance of Maſſes to be ſaid, and beſides paying for them, give money alſo to the Box. Thoſe Feſtival days are like ſo many Fairs, wherein the Clergy make Money of their Merchandize; they are likewiſe very advantagious to the Pope, not only in that they contribute to the enriching of his Eccleſiaſtical Troops which he entertains, as I have already ſaid, at the Expence of thoſe whom he has brought under his Yoke, and of whom he aſſures himſelf more and more by that Method, both by weakening them, and keeping in their Kingdoms Armies and Garriſons of Prieſts and Monks, who have ſworn to him, as being in their Opinion, Superior to the King, and having a right to claim Obedience from him in every thing; ſo that they are conſtantly ready, either to revolt or kill Kings when the Pope deſires it, or when Princes would have them contribute to the Charge of the State. But thoſe Feſtivals we now treat of, are above all advantagious to the Popes in this, that they raiſe him above all humane Authority, nay, above that of God himſelf; for 'tis they who have Inſtituted or Authoriz'd all thoſe pretended holy days, by which they give Laws to the Conſciences of Men, and oblige them to Adore and Invoke whom they pleaſe, and for the moſt part Villains, that is to ſay the Popes themſelves and the Miniſters of their Tyranny; and by this means the Popes don't content themſelves to be Ador'd while they live, but they hope to be Invok'd and Ador'd after their death. They alſo have this Satisfaction thereby, that they ſee the holy days of their own

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Appointment, more devoutly obſerved than thoſe of Gods appointment, which is the Sabbath. Thence alſo they reap another Grand Advantage, *viz*, The money which they ſqueeze from the people for Canonizing ſuch and ſuch Saints.

I muſt not forget here the profit which they make by the means of their Father *Titrier*, or Title maker as they call him, eſpecially in the Religious communities, for whom he forges Titles, that they may bereave the Laicks of their Eſtates.

The Popes having erected Marriage into a Sacrament, is alſo a gainful contrivance for the Clergy; beſides by this means they render themſelves judges of the Birth and Legittimacy of the Children of Princes and Great Men, which keep them in a dependance upon the Popes; for under pretext that Marriage is a Sacrament according to them, and that the Pope is the Soveraign Judge of Sacraments, he can *Baſtardize* or Legitimate whom he pleaſes.

They often attempt to draw within their own Cogniſance, all-*Teſtaments*, Treaties, Acts and Contracts twixt Man and Man, under the petext that the Oaths by which they are confirm'd are Matters whereof the Violation concerns the Conſcience: In this manner they would render themſelves abſolute Maſters of all the Eſtates, as well as of the quiet and honour of Mankind.

The Exemption which the Eccleſiaſticks plead from the ordinary Courts of Juſtice, occaſions a great diſorder in Society, of which the Popiſh Clergy make their advantage.

They get money alſo by grantiug diſpenſations, for eating Meat in *Lent* and at other times,

They alſo ſqueeze money from ſick perſons or their friends, for carrying their pretended Sacrament and Holy Oils to them:

Their miſchievous Clergy have a great number of other Methods, to pl under the people of their Subſtance, and they invent new ones from time to time, or extend and enlarge the old ones,

I confeſs, that all the Riches of which the Clergy do thus cunningly bereave the people is not abſolutely loſt to the Kiugdom, becauſe they either ſpend it themſelves and ſo circulat again among the people, or elſe they hoard it up; by which they do great prejudice to the State; but however ſoon or late the Money comes out of their hands, at leaſt after their death, and has its ordinary courſe among the people: But it is certain that this Money would have been much more profitable to the State, had it been in the hands of thoſe addicted to Trade, Husbandry or Handicrafts, and who have Children to breed up. All Men agree, that Money robb'd or taken upon the High way by Villains, and ſpent lavishly, as it always happens in that caſe, or that Money got at Game by profeſſed cheats, would do much more good to the State, if it were in the hands of induſtrious Citizens, and thoſe that are uſeful to the Common-wealth than in the hands of ſuch Profligates. And hence it comes to paſs that in all Countries, where there's good diſcipline, theſe diſorders are punish'd, tho' the Money that they rob & cheat people of does not go out of the Kingdom. It ſignifies nothing to tell me, that the Money which the Prieſts catch by theſe Methods, is given them freely; for grant it be ſo, the State being ſo much dammag'd by it ought not to ſuffer it. The maſter of a Family, who wants management, does often times waſte his Eſtate to little purpoſe, tho' he does it willingly; yet he is nothing the leſs injurious to his Family and Creditors, and therefore the Magiſtrates in ſome well govern'd Countries, appoint a Guardian over ſuch, and that many times too at the requeſt of their Children. But moreover, 'tis not true that the ignorant Papiſts give their Eſtates willingly to the Prieſts, for they are the poor people whom *they have made drunk with the Wine of their Fornications*, according to the Scripture phraſe, that is to ſay, with their Idolatries and Superſtitions, threatening them with Hell and Purgatory, if they don't give them, and promiſing them Heav'n if they give. Therefore thoſe who believe their Follies, are under a moral neceſſity of giving them.

It may be truly ſaid, they rob the people of all they give in that manner, ſeeing the more they give that way, the leſs they have to maintain their families, carry on their Trade and to breed up and give Portions to their Children.

If they imployed that which they rob the people of in Trade, Handicrafts, Manufactures, Husbandry or Fishing, it would ſtill remain a great piece of injuſtice and diſorder, but the State would not ſuffer ſo much by it. If they imployed it in Buildings, profitable to the Society, or purchaſing Jewels, or laſting Moveables, the State would not loſe ſo much by it, but many times they ſpend it in exceſs of eating and drinking, and other lewd debauches; or otherwiſe hoard it up in their Coffers, or turn Uſerers.

If thoſe Eccleſiaſticks had not enough to ſubſiſt on, without all theſe cheating Tricks abovementioned, it were much better for the people, how uſeleſs ſoever they may be, to make a publick Fund for their maintenance, than to ſuffer them to follow the Trade of Cheating; as all Men agree, it were better, for them to provide thus for other Robbers and Cheats, if it were found to be an effectual Method to divert them from that wicked way of living. But it hath always been thought, that it would be ineffectual as to Highway-men by Profeſſion, and we may ſay the ſame, as to the Popiſh Clergy, who for the moſt part have enough to ſubſiſt on without cheats; yet they find what they catch that way, ſweeter then all the reſt, and look upon it as the Fruit of their Cunning and parts. The ſhorteſt way then, would be to ſuppreſs ſix parts in ſeven of all thoſe Eccleſiaſticks, which would be a good thing, even for themſelves, becauſe by that ſort of Robbery, they not only deſtroy their own Souls, but alſo thoſe of the People whom they have bewitched & beſotted, ruining beſides a vaſt number of Families; & thus by their pernicious Example, inſtruct and bring up all the World to Impoſture, Cheating and Hypocriſie, and make People to conceive Monſtrous Opinions of the Diety, by tranſ-

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forming the ſame either into a *Britiſh* Idol that hath no underſtanding, or into a Dæmon as wicked as poſſible,

So that all being conſidered, I do verily believe, that without reckoning the Scandal occaſioned by theſe diſorders, there was no leſs then one third of loſs to the Kingdom by theſe 40 or 50 Millions which all thoſe Cheats brought to the popiſh Clergy of France before this War,

If it be ſaid, that there are many other uſeleſs lewd fellows that plunder the State as well as the Clergy, that does not one whit excuſe them, nor thoſe who ſuffer ſuch diſorders, and might eaſily prevent them. But on the contrary, the more there are of others, the fewer there ought to be ſuffered of theſe who are doubly hurtful, as being contrary to the Salvation of the peoples Souls and the welfare of the Government.

The II Article relates to the exceſſive multitude of Eccleſiaſticks in *France*, which are ſix to one in *England*, their reſpective proportions and extents being conſidered, (and yet it is known there are more in *England* than in any other Proteſtant Countrey) whence it appears that there are proportionably ſo many more people in *France* that don't work, being idle Fellows for the moſt part, altogether uſeleſs, nay, do a great deal of miſchief. They are computed at 300000 altogether Males and Females, whereof I am ſure 40000 Males would be ſufficient for the Service of their pretended Church ſuch as it is; ſo that there remain 260000 uſeleſs Eccleſiaſticks,

Then it is to be obſerved, that 300000 adult Perſons ſuch as they, are worth double the number of others taken out of the common Maſs of People eſpecially if we conſider that the greateſt part of thoſe Eccleſiaſticks are Males. Let us reckon the work then to which thoſe 260000 uſeleſs perſons ought to apply themſelves, if the World were not turned upſide down, only at 3 *d*, *per* Day one with another without Victuals; and let us ſuppoſe alſo, that they work 300 days in a year, the unprofitable Holy Days being abolished, that amounts

to

to above 11 Millions 500000 Livers per *Annum* pure loſs. I am willing to abate a Million and a half for the Lace, points, *&c.* made by ſome Nuns, and for what ſome poor Prieſts and Monks work in their Gardens, yet there remains ſtill above 10 Millions of pure loſe without taking notice of the contagion of their bad example of Idleneſs, which corrupts the People, and beſides 'tis certain that they ſpend their time in doing miſchief.

I take no notice neither of their Maintenance, which is ill beſtow'd, & another Robbery that they commit on the Nation, ſeeing it ought to be imployed in maintaining others, who are more uſeful, and have ſo much the leſs, as thoſe Eccleſiaſticks have too much, who are as Drones that eat up the Honey of the induſtrious Bee. This Article amounts to as much as the other, for theſe people as I have ſaid, own, that by their Profeſſions, they are not to Work nor to Marry, and ſo devour the reſt of the laborious people that have Families. This I ſay, is a Robbery upon the Common wealth, according to that Axiom. *Non Nobis nati ſumus ſed Patria & Liberis.* We are not born for our ſelves, but for our Countrey and Children.

Some ignorant people will perhaps ſay, that they pray to God for others: I Anſwer, that others either do pray or ought to pray for them; ſo that as to that matter, they are even with them. But I can tell them beſides, that God doth not regard the Prayers of the Wicked, and their Clergy are every whit as Idolatrous and incomparably more Vicious than the People, and that which is worſe, do make them Idolaters and ſeduce them a thouſand ways.

God alſo hates the Worship and Prayers of Idolaters and Hipocrites, eſpecially Seducers, and chiefly when they call themſelves Chriſtians, becauſe then they make Jeſus Chriſt the Author of their Idolatry and ſtrange Worship, which is the greateſt of all Impieties.

ARTICLE III. *Mendicant-Friars* in particular, are a very great charge to the Kingdom, all of them being abſolutely needleſs, whereas amongſt the Secular Clergy the Biſhops with a few Cannons, Curats and Prieſts, are neceſſary & fit enough for the ordinary Service of their Church, ſuch as it is; and thoſe begging Friars are ſo much more intollerable than the Endowed Monaſteries, as by their voluntary begging and lazineſs they are very chargeable to the People who mantain them richly one way or other. For ordinarily they eat the beſt, and drink abundance of Wine, whilſt many honeſt people who are uſeful Subjects in the Kingdom, have much ado to get Bread by their Labour. Thoſe wretched Monks are alſo highly injurious to the real poor, who are robb'd of ſo much Alms as thoſe Idle Bellies receive. They are moreover greater Hypocrites, and more Ignorant than the reſt of the Clergy, and abundance of handſome Young Women chuſe them for the Confeſſors, becauſe of their ſeeming Devotion & Mortification, under which pretext they commit a deal of Uncleanneſs. It's ſuppos'd that there are above 60000 of thoſe Monks in the Kingdom let us reckon then that they coſt the Kingdom, but 6 *d.* a piece *per* day one with another, that will exceed ſix Millions of Livers *per annum*. This is the leaſt they ſpend, for moſt part of them live in good Cities or Towns, where they fare deliciouſly, but take care as much as they can to conceal their good Chear, becauſe that would prevent the Peoples giving them ſo much. I have ſeveral times ſeen divers Spits full of choiſe Pullets, Veniſon and Wild-fowl roaſting for them in by Houſes, (at a little diſtance from their Convents) where the People followed that way of living, and they would tell me that thoſe things were ſent out of Charity to the Good Fathers.

ARTICLE IV. All thoſe ſeveral ſorts of Eccleſiaſticks live Unmarried, whereas Proteſtant Church men Marry for the moſt part, and contribute to the Peopling of the Kingdom. The Popiſh Eccleſiaſticks in *France* are computed as I ſaid, at 300000, who being all of 'em Unmarried, they tender 300000 other Adult Perſons which Nature had deſigned 'em for Wives or Husbands uſeleſs for Propagation. If the reſt of the Nation ſhould do thus, it would be entirely extinguiſhed in 50 or 60 years. It is obſerved from the Regiſters of Births and Burials in Kingdoms, that there is near the matter equal proportion betwixt the Birth and Death of both Sexes, which is a proof that they are born one for another. Now if according to the obſervation of Naturaliſts, 600000 perſons double in 200 years time, and produce 1200000, theſe 1200000 in 800 years time ought to be Nine Millions according to the ordinary progreſs of Generation. But becauſe the

number

number of Eccleſiaſticks was not near ſo great at that time as at preſent, for the nearer we aproach to the dregs of Time, the more the Vermin multiplies; eſpecially ſince the Reformation, by which the Empire of Antichriſt was ſhaken, and he endeavours to ſupport it by an extraordinary multitude of Guards and Penſioners, who are in the ſame Intereſt with himſelf; and moreover becauſe *France* was nothing near ſo well Peopled in thoſe days, as it hath been ſince, we ſhall content our ſelves with a fourth part of thoſe Nine Millions which we ſuppos'd might have been born in 800 Years time, if the Popiſh Clergy had Married. Let's ſee then to how much that loſs might have amounted *per Annum*, according to the Valuation which we might have made of the People of *France* 30 Years ago.

I have made it plain elſewhere, that without People a Country is worth nothing, and that about 30 Years ago, the People of *France* might have been valued at 1500 Livers a piece one with another, ſo that the loſs of Two Millions and 250000 Souls, which is the fourth part of the Nine Millions above-mentioned, that might have been born in 800 Years Time of the Romiſh Clergy, had they been Married, amounts to 3350 Millions, which being divided by 800, is above Four Millions loſs each Year, and this is ſo much the more palpable, that thoſe *Two* Millions and a half of People, being added to thoſe that were already in the Kingdom, would have increaſed in Value, and have augmented the Value of the Kingdom; and of all the People, for the better Peopled a Country is, the more Valuable it is, as is alſo every Individual in the Kingdom, ſo that this occaſions an annual loſs of Four Millions at leaſt, one year with another.

ARTICLE V. The Popiſh Clergy poſſeſſes one half of the Eſtates *Real* and *Perſonal* in the Kingdom of *France*, which half about 30 Years ago, we have computed elſewhere at 200 Millions *per annum*; then it is to be noted, that thoſe Eſtates are in Mainmort, that is to ſay, ly dead, becauſe they can neither engage nor alienat 'em, nor imploy them in Trade, ſo that they are leſs advanta-

ARTICLE III. *Mendicant-Friars* in particular, are a very great charge to the Kingdom, all of them being abſolutely needleſs, whereas amongſt the Secular Clergy the Biſhops with a few Cannons, Curats and Prieſts, are neceſſary & fit enough for the ordinary Service of their Church, ſuch as it is; and thoſe begging Friars are ſo much more intollerable than the Endowed Monaſtries, as by their voluntary begging and lazineſs they are very chargeable to the People who mantain them richly one way or other. For ordinarily they eat the beſt, and drink abundance of Wine, whilſt many honeſt people who are uſeful Subjects in the Kingdom, have much ado to get Bread by their Labour. Thoſe wretched Monks are alſo highly injurious to the real poor, who are robb'd of ſo much Alms as thoſe Idle Bellies receive. They are moreover greater Hypocrites, and more Ignorant than the reſt of the Clergy, and abundance of handſome Young Women chuſe them for the Confeſſors, becauſe of their ſeeming Devotion & Mortification, under which pretext they commit a deal of Uncleanneſs. It's ſuppos'd that there are above 60000 of thoſe Monks in the Kingdom let us reckon then that they coſt the Kingdom, but 6 *d.* a piece *per* day one with another, that will exceed ſix Millions of Livers *per annum*. This is the leaſt they ſpend, for moſt part of them live in good Cities or Towns, where they fare deliciouſly, but take care as much as they can to conceal their good Chear, becauſe that would prevent the Peoples giving them ſo much. I have ſeveral times ſeen divers Spits full of choiſe Pullets, Veniſon and Wild-fowl roaſting for them in by Houſes, (at a little diſtance from their Convents) where the People followed that way of living, and they would tell me that thoſe things were ſent out of Charity to the Good Fathers,

ARTICLE IV. All thoſe ſeveral ſorts of Eccleſiaſticks live Unmarried, whereas Proteſtant Church men Marry for the moſt part, and contribute to the Peopling of the Kingdom. The Popiſh Eccleſiaſticks in *France* are computed as I ſaid, at 300000, who being all of 'em Unmarried, they render 300000 other Adult Perſons which Nature had deſigned 'em for Wives or Husbands uſeleſs for Propagation, If the reſt of the Nation ſhould do thus, it would be entirely extinguiſhed in 50 or 60 years. It is obſerved from the Regiſters of Births and Burials in Kingdoms, that there is near the matter equal proportion betwixt the Birth and Death of both Sexes, which is a proof that they are born one for another. Now if according to the obſervation of Naturaliſts, 600000 perſons double in 200 years time, and produce 1200000, theſe 1200000 in 800 years time ought to be Nine Millions according to the ordinary progreſs of Generation. But becauſe the

number

number of Eccleſiaſticks was not near ſo great at that time as at preſent, for the nearer we aproach to the dregs of Time, the more the Vermin multiplies; eſpecially ſince the Reformation, by which the Empire of Antichriſt was ſhaken, and he endeavours to ſupport it by an extraordinary multitude of Guards and Penſioners, who are in the ſame Intereſt with himſelf; and moreover becauſe *France* was nothing near ſo well Peopled in thoſe days, as it hath been ſince, we ſhall content our ſelves with a fourth part of thoſe Nine Millions which we ſuppos'd might have been born in 800 Years time, if the Popiſh Clergy had Married. Let's ſee then to how much that loſs might have amounted *per Annum*, according to the Valuation which we might have made of the People of *France* 30 Years ago.

I have made it plain elſewhere, that without People a Country is worth nothing, and that about 30 Years ago; the People of *France* might have been valued at 1500 Livers a piece one with another, ſo that the loſs of Two Millions and 250000 Souls, which is the fourth part of the Nine Millions above-mentioned, that might have been born in 800 Years Time of the Romiſh Clergy, had they been Married, amounts to 3350 Millions, which being divided by 800, is above Four Millions loſs each Year, and this is ſo much the more palpable, that thoſe Two Millions and a half of People, being added to thoſe that were already in the Kingdom, would have increaſed in Value, and have augmented the Value of the Kingdom; and of all the People; for the better Peopled a Country is, the more Valuable it is, as is alſo every Individual in the Kingdom, ſo that this occaſions an annual loſs of Four Millions at leaſt, one year with another.

ARTICLE V. The Popiſh Clergy poſſeſſes one half of the Eſtates *Real* and Perſonal in the Kingdom of *France*, which half about 30 Years ago, we have computed elſewhere at 200 Millions *per annum*; then it is to be noted, that thoſe Eſtates are in Mainmort, that is to ſay, ly dead, becauſe they can neither engage nor alienat 'em, nor imploy them in Trade, ſo that they are leſs advanta-

glous to the Counry than if they were in the hands of Men fit for Commerce, Handicrafts, Husbandry, or Manufactures, or that thoſe Eſtates paſſ'd by Inheritance from Father to Son, ſo that by neceſſary conſequence, their being in the hands of the Clergy, is very much againſt the Good of the Kingdom. Hence alſo it follows, that the Eccleſiaſticks may well increaſe their own Riches at the Expenſe of the People, whoſe Eſtates they are able to acquire, whereas the People can never make any Advantage of them. They are moreover as ſo many Uſurers, and make profit from the Induſtry and Labour of the People, by lending them Money at a great Intereſt, which is very pernicious to a State. They are in this reſpect abundantly worſe than the *Jews*, who ordinarly are very Covetous, ſpend little, and are great Uſurers, nor are there any Land-Eſtates to be purchas'd from them, becauſe they ordinarly have none. Yet they are abundantly more profitable to a State than the Popiſh Clergy, becauſe divers of 'em Traffick by Sea, imploy Veſſels, Marriners and other People of *Buſineſs*, and do moreover maintain and breed up Families.

For our better underſtanding how prejudicial it is to a State to have a great part of their Fund or Stock in Mainmort, we muſt conſider, that if all the Riches of a State were ſo, it could not ſubſiſt, as the World is managed at preſent. Trade, Arts, Manufactures, Sciences and Induſtry, *&c.* muſt neceſſarly fall, all hope of advancing ones half, or of acquiring Eſtates by Labour and Induſtry, or of diſtinguiſhing our ſelves from others would evaniſh, all People would by this means be alike Wealthy, there would be neither Poor nor Rich, Knowing nor Ignorant; there could be no Subordination in any thing, and all ſhould be in Confuſion. Such a Nation would be uncapable of making War, or defending it ſelf: For a Neighbouring Nation whoſe Funds ſhould not be in Mainmort, muſt immediatly become maſter of that Nation that were ſo; for by dividing their Funds amongſt their Soldiers they would encourage all their Soldiers to take Arms againſt the other Nation, and to diſpoil them of all. For ſuppoſe thoſe

thoſe two Nations are equal in Number of Men, and extent of Dominions, That Nation whoſe Wealth is not in Main mort, and has more poor people than Rich, according to the uſual courſe of the World, might make an Effort Twenty times greater than the other, ſeeing their ſtock is ordinarily of 20 times more Value than their *Revenue* at the 20*th* penny. So that one very inconſiderable Nation might by this Method, eaſily Conquer the whole World, if the Wealth of all other Nations beſides it ſelf were in Mainmort, for as ſoon as ever they ſhould have ſubdued another, they would diſpoſe of their ſtock in favour of their Soldiers, and of all others that ſhould follow their Party.

If that ſhould take place, there would be no ſuch thing as getting of Riches, nor would there be any need of Money, but people would only barter one Commodity againſt another with their Neighbours for a few days, and in very ſmall quantities, for the Uſe only of a few perſons. Credit muſt either be totally aboliſh'd, or extend only to a ſmall part of each ones *Revenue*, and only for a few Days or Weeks, and there would likewiſe be a neceſſity of aſſurance, that he who borrowed, was not already indebted to another in ſome part of his Revenue. Who then would take upon him the Trouble of adminiſtring Juſtice, if there were no Eſtate to be acquir'd for his Labour? Or who is it would be Phyſician or Divine, or ſerve the publick in any Station for nothing?

Suppose that in ſuch a Country I have an Eſtate in *Land*, which I cannot engage, and I have a deſire to take up my abode in a Neighbouring Nation, where their Eſtates are not ſo diſpos'd in Mainmort, and that I have occaſion for Two, Ten, or 20000 *l.* in Money, for ſomething that may be advantagious to the State, or my own Family, as carrying on a *Trade*, opening Shop, *&c.* Who will lend me that Money, if I cannot Mortgage my Eſtate? Or ſuppoſe I have Money to lend, to whom ſhall I lend it? Where are my Sureties, ſeeing no perſon can alienat his *Eſtate*? Whereas when Man may

mortgage his Eſtate for ready Money all thoſe Funds enter into Commerce, every induſtrious and diligent perſon imployes himſelf in hopes that ſome time or other he may get ſome ſhare of it, and thus all is in motion, and circulats as it ought to do in a Body politick, without which it ſhould not be able to make uſe of its Members, but labour under a civil or political palſie. The Soldier hopes to purchaſe ſome Eſtate one time or other; Men of ingenuity and parts, if poor, entertain the like hopes, and therefore ſet themſelves to Buſineſs; a good Mechanick or Mariner does the like, and ſo the reſt, for which there would be no room, if Eſtates were inalienable; for in this caſe prodigality, liberality, covetouſneſs, induſtry or idleneſs, could neither profit or hurt us, if there were no Riches, and by conſequence no Honour to be acquir'd amongſt Men.

HENCE then it is clear, That the Kingdom of *France* is depriv'd of the uſe of one half of its Members, becauſe one half of its Subſtance is in Mainmort, for the more of a Countries Wealth that there is ſo, the leſs they have of Activity, Motion, Commerce or Credit one among another, or with ſtrangers. Hence it comes to paſs, That Popiſh Countries, who have a great part of their Wealth in Mainmort, cannot drive any conſiderable Trade, ev'n tho' their miſchievous Religion ſhould not have unpeopled them, as it infallibly does, unleſs they have abundance more of ready circulating Money than other Nations, which have more Credit and Hopes for Trade, becauſe they have more Funds proper to be engaged in the ſame. Tho' there be ſome Popiſh Countries in *Italy* that have ſtill a conſiderable Trade, as *Genoa*, *Venice* and *Leghorn*: This is occaſioned partly becauſe the Clergy is not ſo Numerous and Rich there, and partly that privat perſons are forbid the putting out of Money to Uſe, and that for the moſt part in times of peace, Intereſt of Money does not exceed 3 *per Cent* in thoſe places, which obliges the people to be frugal, and to improve their Money in a way of Trade, without which Popery would reduce them low enough in a little time.

time. And yet notwithſtanding this, if all Proteſtant Nations would fix the Intereſt of Money among themſelves at the ſame rate, they ſhould quickly engroſs all the Commerce into their honds, and in a little time thoſe Popiſh people would come to nothing, for naturally Popery is good for nothing elſe but to ruin Kingdoms, and to render the Pope and the Eccleſiaſticks Maſter of all.

THE Banks and *Lombards* in thoſe Towns of *Italy* are alſo very uſeful to them, but after all, theſe are but two or three Cities in that Country, which is no great matter, & which with all thoſe helps would be much leſs conſiderable, if it were not that they have extended their Dominion in a manner over all the reſt of *Italy*, of whoſe Laud *Eſtates* they poſſeſs a great part by the purchaſes they have made, whereas on the other hand *France* and *England* are generally fitter for Trade, and without doubt the *Italians* would be four times more proper for it than they are, and their Country abundantly better peopled, were it not for their Religion, and *Italy* by remaining Papiſt, would be much more unpeopled than 'tis, were it not the Seat of the Papacy. but it is in ſome manner for its loſſes by the Popiſh Religion, with the Booty which the Court of *Rome* draws thither from all other Nations, as thoſe who live in the Neighbourhood of *Algier* are advantaged by the Robberies of that Neſt of Pyrats.

IT muſt be conſidered, That in a great State or Country, let it be what it will, and let them drive what Trade they pleaſe, except it be in the Provinces of *Holland* and *Zealand*, the Real Eſtates are abundantly more Valuable for the Capital Fund than perſonal Eſtates, tho' the latter do very near afford as much Revenue. But if all thoſe Real *Eſtates* were in Mainmort, and could not be alienated, the perſonal Eſtate would be abundantly more valuable, becauſe any Man who is poſſeſſed of ſuch, might therewith purchaſe an Eſtate in a Neighbouring Country which ſhould not be in Mainmort, and where he might diſpoſe at pleaſure.

It is alſo certain, That how much Land Eſtate ſoever any perſon may have, if his Eſtate were in Mainmort, he could not be ſaid to be worth ſo much as the real Value of his Land, becauſe a Man cannot be accounted rich, but in proportion to that Eſtate which he has power to diſpoſe of. It's true, That in a plentiful year, he ſhould be able to maintain abundance of People, but then all of them would run the risk of being ſtarved in a year of dearth and ſcarcity, becauſe not being able to alienat his Eſtate, he ſhould not have Credit to buy Proviſions; and beſides, thoſe people that ſerve him muſt needs be ſlaves, for none elſe would ſerve him, but in hopes to gain ſomething; and what is it they could gain, When there is no Stock to be acquir'd, nor no Money, and if there were, it would be of no uſe to them.

Some may perhaps imagine, That if there were great publick Store-houſes of Metals, Cloths, Linnens, Hides, and ſuch things which might be alienated, and purchas'd by Induſtry, either in whole or in part, that they might ſerve inſtead of real Eſtates, as to that Matter. But it is eaſily perceived, That this could ſatisfie none at beſt, but the poorer ſort, who live from hand to mouth, and not aſpiring perſons, or thoſe of a refin'd Spirit. Moreover, except it were Steel and Iron, which are indiſpenſibly neceſſary for the uſe of Life, Gold, Silver and other Metals, would be of little worth; for there being no Commerce, Money would be out of uſe, for that very Reaſon: And as for thoſe other Commodities abovementioned, *viz:* Linnen, Hides, Cloth, *&c.* they are ſo very apt to ſpoil, that they could not be kept any long time; and beſides, with what ſhould they be exchang'd, there being little or no Money, becauſe it would not be neceſſary, there being no Trade nor Eſtate to be alienated.

Further, if all thoſe real Eſtates were in Mainmort, and unalienable, there would be no room for Induſtry, and by conſequence not the 10*th* part of the perſonal Eſtates, that there are at preſent. For as I have already ſaid, Money would be uſeleſs, Navigation, Ships, Merchan-

Merchandize, and all Moveables, ſuperfluous; all Arts would decay; no man would work but for his own uſe, and that of his Family and preſſing Occaſions; Perſons of Dignity and Honour, if there were any ſuch, could not make any Figure or Pomp to diſtinguiſh them from others; and in a word, the whole face of the Univerſe would be chang'd, or rather turn'd upſide down.

Of all Riches, Thoſe which are moſt generally deſir'd, and without which there could be no other, are real Eſtates, to wit, *Lands* and Houſes, becauſe they are moſt profitable, durable and viſible, and cannot be ſtoln; and beſides, they occaſion their Poſſeſſors to be moſt taken notice of in the World. Theſe are things which cannot be wanted, whereas we may well enough be without moſt of the other things; and it is the natural and general deſire of all Mankind, to attain to ſuch Eſtates, which cauſe the ſubſtance of *Society*, Arts, Sciences, and Commerce. If it be objected that in our time, there are abundance that love Money better, and prefer it to real Eſtates: I anſwer, That it's becauſe they know that therewith they can purchaſe Houſes and Lands when they have a mind to them. *But* if they had never ſo much Money in a Country, where ſuch *E*ſtates could not be alienated, they would find themſelves very uneaſie, and be perfect *Beggars*; for where there's no Commerce, they would not know what to do with their Money, nor would they any way be taken notice of

According to the preſent poſture of Affairs, a man may buy or Farm an Houſe and Land for his Money, without being oblig'd to any body, becauſe ſuch things are always to be had, either for a longer or ſhorter time, and that there is a flouriſhing Trade amongſt Men, for which there could be no place, if all thoſe Eſtates were in Mainmort.

At preſent we may reckon Kingdoms and States, as to the Capital Stock, and as to the Revenue of this Stock, we may reckon all the real and perſonal Eſtates of a people, and of every particular perſon apart; We can now

now fix the Value of an entire Nation, at a certain rate; but all these would be worth nothing, if real Estates were in Mainmort, because there could be neither Industry, Commerce, Revenue, nor Money, *&c*

As for example, I have valued elsewhere, the Revenues of all the Estates, Real and personal, of *France*, and the Fruits of the Peoples Industry altogether at 1000 Millions of Livers *per Annum*; and the whole stock therein, comprehending the people at 20000 Millions, at 20 years purchase, and likewise in *England*, I have valued the same stock and product at 550 Millions of Livers *per Annum*, and the whole stock therein comprehending the people at 11000 Millions at 20 years purchase. But if all these Estates were in Mainmort, they would not be worth the 10*th*, nay the 20*th* part so much, nor indeed worth any thing but the present enjoyment of the people, who would be very few in Number, as I have already said, and like so many *Savages*, having neither Commerce, Arts, Manufactures, *Sciences* nor Money, as has been often said; for no Man would work but for himself and his Family, and that too but from Hand to *Mouth*. These and many more are the inconveniences, that would follow upon having all Estates in *Mainmort*.

Lands and Houses are in a *State* when they can pass from one hand to another, like Bills of Assurance or good Security, which are worth as much or more than Gold and *Silver*, when those things can pass by way of Commerce, there's less need of Gold and Silver, and other personal effects; and if this were not so, there would be an immediat Obstruction of Commerce, and the *State* must fall into a Consumption. Herein it is, That the want of publick *Register* in *England*. is very prejudicial to the *Trade* of the Nation, because for want of this, those who would *Traffick* with diverse persons that have Estates, which might be purchased, dare not venture upon it, for fear that those Estates are already engaged to others, which for a time has the same effect to those particular persons, as if their Estates were in *Mainmort*; so

ſo that the Publick and the Proprietors loſe abundantly by this means, beſides the numerous Suits, which are thereby occaſioned; ſo that 'tis neither eaſie to ſell them, nor to borrow Money upon them. And hence it is obſerved, That in the Town of *Taunton*, where there are publick Regiſters for Lands and Houſes thereon depending, and for ſuch Eſtates as are Morgag'd or not Morgag'd; That that Town is in a flouriſhing Condition for that very Reaſon.

But tho' the want of publick Regiſters be a very great diſorder in *England*, yet it comes far ſhort of that which is occaſioned by Eſtates being in Mainmort in Popiſh Countries. For in the firſt place, this may be remedied when the Nation pleaſes, whereas in Popiſh Countries the Pope and the Clergy, who tyranniſe there, and make their own Advantage of thoſe diſorders, would rather overturn a Country, than ſuffer any Reformation, as to that head, unleſs Princes of great Power and Authority, ſuch as the preſent King of *France*, undertakes it. In the next place, thoſe dubious Funds in *England*, are not perhaps the 10th part of thoſe in the Kingdom, neither are they conſtantly left out of Commerce, as are thoſe of the Popiſh Eccleſiaſticks. And laſt of all, it's well known, that this is no effect of the Proteſtant Religion, as the diſorder whereof we now ſpeak, is certainly an effect of the Romiſh Religion in *France*.

But ſome perhaps may ſay, That Entails are allowed in all Countries, which hinders thoſe that enjoy ſuch Eſtates from alienating them; ſo that they cannot enter into Commerce ſo long as the Entail laſt, & that by the ſame reaſon the Popiſh Clergy, may alſo enjoy Eſtates that are inalienable without any great inconvenience.

I Anſwer, That thoſe Entails don't take place, but where Men can't do better, that it is an inconvenience and not an indifferent thing; but beſides, it is not uſual for the Entail to be perpetual, only for a little time; for as ſoon as the Children, in whoſe favour it is made, become Maſters of the Eſtate, it returns again into the publick Commerce, and may be Morgag'd and alienated, and paſs from one hand to another, either in whole

or in part, 2. There is not perhaps the 200th part of any Country ſo entail'd all at once, and there's no reaſon to doubt, but in a well govern'd State, where the Governours have ſufficient Authority, they would find a Remedy for thoſe Entails, if there were too many of them, and that they would find out ſome other Method for enſuring the Eſtate to Infants or Heirs, without having the Eſtate cut off from the publick Commerce. 3. But beſides, That this is not ſo common; it muſt be agreed, That there's much more Reaſon to have regard to poor innocent Children, whom a Father that's an ill Husband, might ruine, and who may one time or other, be very uſeful to the Publick, who are moreover recommendable for the ſake of their Grandfathers, Grandmothers, or other Anceſtors, whoſe Memory is dear to the Publick. I ſay, there's more regard to be had to thoſe Infants, to whom that Eſtate ought naturally and lawfully to be tranſmitted by Hereditary Right, than to Eccleſiaſticks who have no natural nor acquir'd Right to thoſe Eſtates; and who are beſides unprofitable, for the moſt part, to a ſtate, ſcandalous perſons, and in whoſe hands, and thoſe of their Succeſſors, the half or more of the Wealth of a Nation, is always to remain cut off from publick Commerce.

But perhaps ſome Opinionative perſons may ſay, That to carry on the Trade of a Nation, 'tis enough that the half of the Wealth of a Country is not in Mainmort, which is juſt as much as if he ſhould ſay, that it is as good to have the half the Body Paralitick, and depriv'd of the uſe of half of its Members, as not to be ſo at all, becauſe they ſtill live in that condition. But who is it that doth not perceive, that it is a diſtemper'd and languiſhing condition, and that in ſuch a caſe, a Man cannot do half the Buſineſs that he might do, if he were in perfect health.

It cannot be reaſonably denied, That the more Vigorous a Body is, the better it does work; ſo that the more Credit there is in a Nation, the more all its effects are in Motion; the more Arts, Induſtry, Agriculture and

and Commerce flourith there, and the Country becomes populous in proportion. What a mighty diſorder then does it occaſion that all thoſe Monks and Prieſts (who are the Subjects of a Foreign Prince, ſeeing they have taken the Oaths to him, and who is moreover of neceſſity the Hereditary Enemy of the State) ſhould be thus with all their Wealth, ſequeſtred from the State, in reſpect of all thoſe things, wherein they might be uſeful to it, *viz:* in regard of Impoſts, and the Charges of the State and Trade; as alſo in regard of Propagation, and Obedience to their Sovereign, as other Subjects; that they, I ſay, ſhould be no otherwiſe united to a State, but ſo as to ruine it, and enrich themſelves by its Spoils.

Let us ſuppoſe the Eſtates that are in Mainmort among the Eccleſiaſticks, poſſeſſed by Merchants or Tradeſmen, the Commerce would have been much greater in *France*, and by conſequence the Kingdom ſhould have been more rich and potent.

Let us ſuppoſe, that they had been in the hands of the Generals of Armies, Collonels, and other Military Officers, who like the Turkiſh *Timariots*, ſhould entertain upon thoſe Eſtates, ſo many Thouſands of Married Men as might cultivat them. What an incredible eaſe would that give to the poor People, who ſhould thereby be reliev'd from the Burden of Maintaining ſo many Troops; what increaſes of People, and what Riches would not that produce? Or let us ſuppoſe, That thoſe Eſtates were in poſſeſſion of people of Quality, or others who either had ſerv'd, or might ſerve the King in his Camp, tho not in the manner of *Timariot*, they would ſpend thoſe Eſtates in the ſervice of the King, by doing him Honour at Court, or generouſly in fine Buildings, Sculptures, Paintings, Gravings, or other Magnificent Curioſities and Ornaments, which would embelliſh and ſet off the Provinces and Towns, make Arts to flouriſh, imploy a vaſt number of People, and cauſe Money to circulat inceſſantly from one hand to another. Or ſuppoſe they were poſſeſſed by Laicks of all Ranks indifferently, as the other half of the Eſtates of the Kingdom are

at preſent, and that as to other things the Government ſhould remain on the ſame footing as it is at preſent, (which however is not much to be deſired.) The King in that caſe ſhould mightily increaſe his Revenue; the Officers of Juſtice, of the *Police* or Diſcipline of Cities, and thoſe of the Treaſury, as alſo thoſe of the Impoſts, and all their Train, would get twice as much Riches as they do, except their number ſhould be Augmented in proportion: In which caſe the King would be enrich'd by the ſale of great number of places. It's true, the people ſhould always continue miſerable if they were as much tax'd in proportion, but the Kings Revenues would be doubled.

Nay the very Name of Mainmort imports, that thoſe Eſtates in ſuch hands are unprofitable to the Society.

I have enlarged a little upon this Article, beyond what I intended, becauſe it is of the higheſt concern in Politicks, and that I have met with ſeveral Men of parts, who did not rightly apprehend the miſchief of having ſo much Wealth in Mainmort.

Article VI relates to the great quantity of Plate which they have in their Churches and Convents, and in thoſe places they call their Treaſuries, as St. *Dennis* near *Paris*, *Notre Dame de lieſſe*, and *des Ardilieres*, and other places of that nature. This one ſuperſtitious and fooliſh cuſtom, muſt needs have robb'd the publick Commerce of diverſe Millions, at ſuch time as the Clergy had amaſs'd a great quantity of it as before this War, which was the true cauſe that a great part of it was melted down by the King's Order. Suppoſe that in the whole it had not exceeded 20 Millions, that would have at leaſt amounted to ſeveral *Millions* amongſt the people *per annum*. However, I will not take upon me to determine how far this loſs extended, becauſe I don't know what quantity of Plate they had, for the Popiſh Clergy never tell the truth in theſe caſes, and very ſeldom in any others.

Article VII. Relates to the conſtant practice of their Clergy in hoarding up Money, which is of more importance

tance than the preceeding Article, for seeing many of them poſſeſſes great Revenues, & are neither allowed to Trade nor to Marry, and by conſequence have no lawful Off-Spring, they do ordinarily betake themſelves to the amaſſing of vaſt Sums of Money, under the pretext of providing for their Nephews & Neeces as the popes do, & they don't provide for them neither, for the moſt part, till after their death, which is doubly prejudicial to Commerce. It hath moreover been the conſtant Obſervation of ſuch perſons that they are very covetous, and don't love to give Alms to the Poor, altho' they be thereunto obliged by the intention of their Founders; ſo that taking of their Avarice for granted, which is inſeparably annex'd and natural to that ſort of People, together with their ſordid Principles of Parſimony, at leaſt in all their Communities, where they ſpend little in compariſon of their vaſt incomes, tho' at the ſame time they eat and drink a great deal; Theſe things, I ſay, being taken for granted, as they are certainly true, there's ground to believe, that all their Clergy together, Secular and Regular of both Sexes, might have conſtantly, before this War, at leaſt 50 Millions of uſeleſs Money to the publick in their Coffers or the hands of the publick Notaries. Whence 'tis eaſie to perceive, that the publick loſt conſiderably by this Money, which in Commerce, would have brought abundance of profit to the Kingdom, helped to pay Taxes, imployed abundance of people, and contributed to propagation.

THIS Article muſt certainly amount to ſeveral Millions; I will not determine how many, but without doubt this, and the preceeding Article, are to be reckoned at 8 or 10 Millions loſs *per annum* at leaſt.

ARTICLE VIII. Relates to the Ridiculous Feſtivals that they obſerve; wherein the poor Idolatrous People loſe their time, beſides the Debaucheries which this abuſe occaſions indiſpenſibly in Popiſh Countries, which together can't be reckon'd at leſs than 50 Millions of Livers loſs *per annum*. For ſuppoſing that the induſtry of the Nation might have been formerly valued at above

600

600 Millions *per annum*, as I have made it appear elſewhere, if it were not for the abuſes of Popery, whereof this is one of the moſt prejudicial: Suppoſing, I ſay, there are above 50 working days loſt in a year, by Feſtivals in general, without reckoning Sundays and ſome remarkable Feſtivals, that would be the 6th part of the peoples Induſtry loſt, which amounts to 100 Millions *per annum*. We muſt alſo take notice, that beſides thoſe general Feſtivals and holy days, there are many particular Feſtivals, *viz.* Thoſe of every Pariſh, who have their particular Saint, whoſe Image they adore according to the Doctrine of their Councils, the Feſtivals of Saints for every Profeſſion, Trade and Diſtemper, when they practiſe the like, the Feſtivals of Beaſts or Saints that are Patrons of Beaſts; ſo that there's much above the 6th part of the peoples Time loſt. I confeſs that the Time of thoſe Holy-days, is not abſolutely loſt, for then they mind Houſe keeping, dreſs Victuals, and take care of their Cattle on Sunday, *&c.* and ſome other profitable things are done, as Traveling by Land and Sea, and Mariners are imployed on thoſe days as well as others; which to obſerve by the by, is ſtill a great advantage, that Proteſtants and Trading Nations have above others, who have not ſo much Trade by Sea. But then if we conſider that thoſe Holy-days, debauch the People, teach them bad habits of Idleneſs, *Drunkenneſs*, & Immodeſty, which hinders them from working on other days, ruins their Families, occaſions abundance of Diſorders, Quarrels, Diſeaſes, Fires, and the Death of many people; one may eaſily perceive, that the Dammage occaſion'd by theſe Feſtivals, amounts to above a 100 Millions *per annum*, and in effect, as men do generally uſe thoſe days, they look more like as if they were conſecrated to the Devil than to God. Maſters ſuffer very much by this Libertiniſm of their Servants and Apprentices, and the poor wives at home are grieved, to conſider that their Husbands are at the publick Houſes, where they ſpend all that they had gained in ſeveral days, and will come home drunk, and perhaps beat them into the bargain.

If it be pretended, That Men work the better, and are the more vigorous the days after the Festival, because they have had some rest, that may be true as to some of the honest people, but as for the greatest part, it hath a contrary effect; their Idleness and debauchery makes them lose those days and many others, and if all of them don't debauch themselves on those days, they spend them at least in Races and unprofitable Walks, which fatigues them more than their ordinary Work, and to those who are of a regular Temper, those Holy-days are perfectly irksom. God who is wiser than Man, hath appointed but one day in seven as a day of rest; not that I would reproach those Christian Nations, who have but a small number of holy-days, that I think tollerable, provided there be no excess in their number, as there is an horrible excess in the *Popish* Church. I am really of Opinion, that the disorders above-mentioned, which are the result of, or inseparably annex'd to those Festivals, do almost as much mischief as the Holy days themselves, and experience shews us daily, that there's more insolence and disorder committed on one Holy day than on Three others, and that by an ill habit they contract on those days; they do likewise break out in profanity on the Lords day, and most Masters of Shops in Towns, complain, that they cannot find Journey-men to work the day after Holy-days, nay, nor on Mundays, because of the Sunday preceeding, the Rabble usually disordering themselves so much on those Holy-days, that they cannot work the day after. I take no notice here of the disorders and debaucheries that are committed at their Midnight Masses.

To this I may joyn their loss of Time in their Scandalous Pilgrimages, it being known that sometimes they go as far as *Rome* and *Loretto*, and St. *James de Compostella* in *Spain*, &c. and now and then as far as *Jerusalem*. Besides, they lose abundance of time in Shrieving or Confessing themselves, and at their Anniversary days, Ash-Wednesday, *&c.* and by carrying their pretended Sacrament or God about every day, by four persons at a time

time, beſides the Prieſt who holds it in his hands; and this is perhaps in 50 places at once in ſome great Cities. They loſe alſo abundance of Time in their daily Maſſes, which are ſaid without any ſhadow of neceſſity, but meerly to ſubſiſt the Popes Troops in the Country at the Charge of the people. They have moreover their privat Maſſes for the cure of their Cattle, at which every one who is intereſted is oblig'd to aſſiſt. They loſe abundance of Time at all thoſe Follies, of which I might make an Article a part, as alſo their *Ambarvalia* and *Rogation Weeks* (which they have borrowed from the Pagans, as they have done moſt of the reſt of their Religion) by which they think to procure Rain, or divert boiſterons Seaſons, when they threaten their Corn. And this loſs of Time is ſo much the more ruinous to *France*, that there are abundance of more people in it unfit for work proportionably, than in *England*, viz. Lawyers and other Civil Officers, Clergy-men, &c.

ARTICLE IX. Relates to the Sums which the Pope draws from *France* every year, under different Denominations as *Annates*, *Bulls*, *Diſpenſations*, *Indulgences*, *Relicks*, *Proviſions*, *Agnus Dei*, and *Conſecrated Grains*, all ſorts of *Expedition*, *Conſecrations of Prelats*, *Dedications of Churches*, *Jubiles* now and then, both at *France* and at *Rome*, &c. which is ſo much the more ridiculous for *France* to endure, that the Nation ſince many Ages, has not had greater *Enemis* than the Popes, and yet the Money drain'd out of the Kingdom by this means, amounts to diverſe Millions Annually. Mr: *de Sully* Superintendant of the Finances, under *Henry* the IV. having well examin'd the Matter, found that in that Time the Pope got every year one with another, above four Millions of *Livers* from *France*; and ſince that time it has doubled at leaſt; ſuppoſe it were but 6 Millions of *Livers per annum*, 'tis 120 Millions in 20 Years time.

ARTICLE X. Is concerning the great Summs which the Cardinals Protectors of *France*, and diverſe other Romiſh Prelats, who are Penſioners of *France*, beſides the Knights of *Maltha*, &c. draw Yearly out of the Kingdom

dom by benefices which they poſſeſs in it. This amount alſo to ſeveral Millions yearly.

ARTICLE XI. Relates to to the Tapers, Wax Candles, and Oil that is ſpent in their fooliſh Superſtitions, as burning them before Images, Statutes, Hoſties and at Funerals, *&c.* which did formerly coſt the Kingdom of *France* perhaps 8 or 10 Millions *per Annum*, the greateſt part of the Wax being imported from other Countries, and for that which is the product of *France*, it muſt be alſo reckoned, becauſe it is as unprofitably ſpent, as if they ſhould take the Wine and *Brandies*, which is their product too, and that they ſell to Strangers, and pour it out upon the Ground. I don't reckon here the Incenſe which they burn to little purpoſe, becauſe that is no great matter, and is grateful to the ſmells; neither do I take notice of the Ornaments and Raiment of their Statues, Images and other Idols, becauſe they laſt long; nor of their Myſterious Veſtments, adorn'd with fine Lace, of Linnen, Silver or Gold, or Gold-Fringes, or Imbroidery, with which their Prieſts are deck'd, when they perform what they call Divine Service. Nor do I take notice of the great Quantity of Wine, which is ſpent in their Multitude of Maſſes daily, becauſe it nourithes thoſe that drink it; nor yet of their Wafers or Conſecrated Hoſties, that they keep, tho' it be ſo much Flower loſt: So that I content my ſelf here, only to reckon the loſs of their Tapers and Oil, which I do verily believe, including their loſs of time, in making or lighting their Candles, and cleaning and lighting their Lamps amounted to 8 or 10 Millions *per annum*.

The expenſe of the Wax is more perceptible to abundance of People than that of their Oil, and eſpecially to Proteſtants who don't go often into the Popiſh Churches, becauſe they have ſeen 1000 times in the Streets, and at the Gates of the Churches, prodigious quantities of great long Tapers, Flambeaus and Torches, burning all at once, whereas they don't ſo much ſee the Conſumption of the Oil. But on the contrary, the Papiſts will

judge that the expenſe of the Oil is much greater, becauſe they ſee in many Churches, 10, 15, or 20 Lamps burning all at once, night and day, and in truth I am of Opinion, that the Expenſe of the Oil is the greater. To convince any Man that it was great, let's ſuppoſe there were only 200000 Lamps burning continually in the Churches, Monaſteries, Convents and Chappels of the Kingdom, before their pretended Sacrament, their Images and Statues in the middle of the Churches to enlighten the Night, whether they be fed with Oil of Olive, oil of Rape or other Fat; yet 'tis known that for the moſt part they ſpend the beſt Oil, which in many places is brought a great way by Land, is very dear; and oftentimes the principal Trade of the Grocers, and Wax-Chandlers in Cities, is to furniſh Oil and Wax for the Churches, Funerals and Proceſſions.

I am of the mind, That the leaſt we can reckon for every Lamp in 24 Hours is 2 *d.* which at the rate of 200000 Lamps, amounts to 20000 Livers *per* day, which is almoſt 7 Millions *per annum* for Oil alone. There are many Lamps which ſpend above 6 *d. per* day in Oil, where it is dear, or the Lamps great, and have a large Wick, and caſt a great light. It is to be conſidered, that there are 27000 Pariſhes in the Kingdom, beſides what is in the new Conqueſts; and that there are few Churches, nay, even in the Country, but what have two Lamps; and that in Cities there are Churches that have 10, 15, 20, or above, continually burning, beſides what are in Monaſteries, Convents and Chappells both in Town and Country. There are many places in *France*, as well as in *Spain*, *Portugal*, *Italy*, and other Countries, where thoſe that light the Lamps in the Churches maintain their Families perfectly, by robbing the Lamps of their Oil, and giving out that it is drunk by Night-Owls.

As to the Wax, after having conſidered it well, I believe that formerly it amounted to no leſs than 3 Millions of Livres *per Annum*; which would in whole amount to 10 Millions; but this I ſubmit to the Judgement of ſuch

ſuch who are more throughly acquainted with thoſe things than I; but if it ſhould not amount to above 5 Millions, it is ſtill a conſiderable loſs to the Kingdom.

ARTICLE XII. Concerns their *Lent*, *Ember-Weeks*, and other Faſt days, as they call them, *viz.* the Friday and Saturday of every Week, with the Orders of Monks and Nuns, who are never allowed to eat *Fleſh*, Eggs nor Butter. All thoſe things occaſions abundance of Miſchiefs, which I ſhall here preſent to view, that we may be better able to judge of the great prejudice done to the State by this one Head, which is of the greateſt conſequence.

1. By this means great Summs of Money are exported out of the Kingdom for dry and freſh Cod, Stock-fiſh, white and Red-Hering, Salmon, Pilchards, Sardines, *&c.* It's certain, that formerly there were ſeveral Millions, above 6 at leaſt, went out of the Kingdom every year for Fiſh. If it be ſaid, that the French for a conſiderable time, have fiſh'd Cod enough in *Newfound-Land*. It is however certain, that 'tis not many years ſince they bought that ſort of Fiſh from Foreigners, and as for the other ſort of Salt-fiſh, they buy them almoſt wholly ſtill from Foreigners and Proteſtants.

2 Theſe Superſtitions prevent the breeding of many Cattle of all ſorts, and likewiſe of *Fowl* in the Kingdom, as there would be otherwiſe, becauſe for almoſt one half of the year they dare not eat any *Fleſh*, which by neceſſary conſequence diminiſhes the Revenues of Land.

3. For this very Reaſon of the want of *Fleſh*, it is impoſſible that a Country can maintain and breed up ſo many people, becauſe next to bread, there's nothing does ſo much nouriſh a Man as Fleſh, nor any thing that renders him ſo proper for *Labour* and Generation. They muſt not pretend to tell me, that that *Land* which is fit for feeding Cattle, is fit for other things, and that what they loſe on the one hand, they gain it on the other, for 'tis very well known, that there are many Grounds proper for Cattle, Paſturage and Hay, that are fit for nothing elſe, and on the other hand, ſuppoſe that thoſe Grounds

were equally fit for Corn, Wine or Wood, as for breeding of Cattle, 'tis known that the profit of Cattle is the greateſt. I have known ſeveral Quarters of *France* that abounded with Meadows along the Rivers, where a Load of Hay weighing 2000 *l.* weight, and drawn by ſix great Oxen, and ſometimes two or three Horſes join'd to them beſides, was not worth above three Livres, and ſometimes not above 2 and a half, which would not have been ſo, but for their *Lent* and other Faſt-days.

4 It is known that the profit of Cattle comes with leſs expenſe and Labour, for the Cattle go of themſelves to the places where one would have them, and ſo ſave Carriage.

5. It is alſo known, That Cattle when they feed, are at work for their Owner, without any need of his being preſent with them, ſo that he may apply himſelf to ſome other thing.

6. A little Meat with Bread, nouriſhes better than three times as much Bread alone.

7 Cattle give Riſe to abundance of important Manufactures, that imploy and afford Subſtance to great numbers of people, ſuch as Wools, Hides, Horns, Suet, Butter, Cheeſe, *&c*,

8. This want of Cattle makes Meat dear to thoſe imployed in Manufactures, and other *Handicrafts*, as alſo to Merchants whom it coſts a great deal dearer to Victual their Ships.

9. It likewiſe occaſions the dearneſs of Candle, Butter, Cheeſe, Hides, and Wool, *&c.* in a Country, which is an hindrance to Mechanicks, Trade, and Propagation, and makes other Proviſions dearer in General than in thoſe Countries where that Superſtition is unknown. It particularly occaſions the dearneſs of Bread, becauſe the people for want of Fleſh-meat are obliged to eat abundance of Bread: This want of cattle occaſions alſo the laying out of great ſums in Foreign Rice, Hides, Suet, Butter, cheeſe, and Fat or Greaſe for Coaches, and other Carriages,

10 Thoſe

10. Thoſe extravagant Superſtitions are the cauſe of Maladies and Diſtempers, Languiſhings, and of the death of an infinit number of poor people, and of infirm, Aged, and ſcrupulous perſons, to whom Meat would be more proper than any thing elſe, and yet they cannot have that *Relief*, becauſe they either cannot or will not give it them, or that they dare not eat it, becauſe of the Scruples that the Idolatrous Prieſts have form'd in their Minds, ſo that they ſuffer extreamly during that time, and abundance more people die in that Seaſon than in others. This *Superſtitious Lent* falls likewiſe preciſely out at a time when the Husband-man, and other Country people labour very hard, about digging their Vines, Dunging their Ground, Sowing their March-Corn, and manuring their Gardens; ſo that the Peaſants are in much the worſe condition to work, that they are ill fed, not being allowed to eat Fleſh-meat, and their Garden Stuff being many times ſpoil'd by the hard Froſts in the *Winter*.

11. Beſides this the Lent falls juſt at the end of Winter, when the Poor ſickly and Ancient people have ſufferred more than they do ordinarly at other ſeaſons, and inſtead of recovering ſtrength as they would, or might do, were they allowed to eat ſuch good Meat as the Seaſon affords, as freſh Eggs, Lamb, Veal, *Kids*, Pigs, *&c.* inſtead of that, the *Lent* compleats their ruine and kills them.

12. *Lent*, and their other pretended *Faſt*-days, and their Monks and Nuns that never eat Fleſh, deſtroy all the Fiſh in the Rivers, without a poſſibility of being ſtock'd again, nay, they hinder thoſe of the very Ponds from coming to maturity, or a competent grouth.

13. It occaſions abundance of people to loſe their time by Fiſhing in thoſe *Rivers*, without almoſt catching any thing, becauſe they will have Fiſh, and can have no other but ſuch.

14. *Lent* occaſions the loſs of the Advantage and Income of Eggs, which are good at that tiime, and they don't know what uſe to put them to, and after *Lent* they are either too old, or of no Value.

15 It's

15. It's a ſhame to human nature, to ſee thoſe *Exceſſes* which the poor Idolatrous Papiſts are guilty of, during the time of the Carnaval, when they conceive they have a priviledge to diſhonour, violat and degrade their Nature, by all ſorts of Infamy, Exceſs and diſorders, and by their Maſquerads and changing the habit of their Sex, to make themſelves amends for being condemned by their Prieſts to eat no Fleſh during *Lent*; and when that is over, they believe themſelves Authoriz'd again to commit the like Riots at *Eaſter*, which is ſo much the more dangerous to the health of many people, that they feed ſlenderly before, in hopes of being ſooner delivered from the Fire of Purgatory after their Death.

16. *Lent*, and other Faſt-days which the Prieſts command them to obſerve on pain of *Eternal* Damnation, makes them diſreliſh and loath all Sea and Shell *Fiſh*, and are the cauſe that there are fewer Mariners and Fiſhers than otherwiſe there would be, becauſe people do without compariſion eat abundance leſs of Sea-fiſh than other wiſe they would do, and by this means the *Kingdom* loſes a great Advantage, and an ineſteemable Revenue, which Nature preſents to them without trouble and Charge.

17. The Country people throughout the whole Kingdom, loſe abundance in the time of *Lent*. of what they might reap from their Calves, Lambs, *Kid*, Pigs, and other young Animals, that are bred during that time, and have for the moſt part need of the Milk of their Dams; for either the Peaſants muſt diſpenſe with the want of that Milk which does highly incommode them, or elſe they muſt throw part of theſe Creatures to the Dogs. They loſe alſo by their Poultry, which they can neither Eat nor ſell, and yet muſt keep them, tho' many times they have not Corn to feed 'em.

18. The Country people do many times loſe part of their great and ſmall Cattle by the *Lent*, for if the Winter be long, and the Spring backward, and they have not gathered together abundance of Forage the year foregoing, their Cattle die of hunger, which would not

be

be if they were either allowed to ſell them to the Butcher, or to eat them themſelves.

19. The *Peaſant* not daring to eat neither Fleſh nor Eggs, becauſe they are forbid to eat them under the notion of a great ſin, and having no Fiſh to eat, becauſe it is ſcarce and dear, nor Roots, nor Herbs, becauſe the Winter has deſtroy'd them, they are oblig'd to maintain themſelves by the Milk of their Cows, which occaſions their Calves being ſtarv'd, and is partly the cauſe why the Cattle are ſo poor in *France*, as this occaſions an incredible prejudice to the Kingdom.

20. There's more counterfeit Devotion at that time than at others, which exhauſts the Purſes, and waſtes the time of thoſe poor Ignorant people. I ſay nothing of thoſe Monſtruous Opinions unworthy of God and Man, which theſe baſe and fooliſh Superſtitions do nouriſh and maintain, as if it were more pleaſing to God, to ſee people eat Fiſh or Pulſe than to eat Fleſh, and at one time rather than another, I ſay I won't ſpeak of thoſe things here, for that belongs more to Divines than to me; for all theſe Reaſons above-mentioned and others, I make no ſcruple to ſay, that the keeping of *Lent* does above 50 Millions of *Livres* prejudice to the Kingdom of *France per Annum*.

And being upon this Subject, it may not perhaps be unſeaſonable to confute the Errors of thoſe who fancy that *Lent*, and other Faſt-days are advantagious to a Nation, becauſe ſay they, it ſaves abundance of Cattle, puts people upon fiſhing, and conſequently to the getting of more profit by *Sea*, than they would otherwiſe do, and by that ſame means alſo, more Seamen are bred. I confeſs that *Lent* and Feaſt-days are uſeful to ſome Nations, not by obſerving them themſelves, but by ſelling Fiſh to thoſe who do ſo, as the Engliſh, Scots, Dutch, *&c.* who furniſh the *French* and others.

In *England* the Nation was quickly ſenſible, that the keeping of *Lent* was a miſtake in *Politicks*, for after *Lent* had been obſerved there a while, ſince the Reformation, on pretence of ſome ſuch political *Reaſons*, as the encourage-

couragement of fiſhing, &c. they ſoon left it off, becauſe they found it did more hurt than good. They ſaw it did not increaſe the number of Seamen, but rather diminiſh'd them, and that there was not more Fiſh taken and ſpent, but rather leſs, by reaſon that people being under that Servitude, were diſguſted with it, and did eat it againſt their will upon the very Fiſh-days, and could not at all endure it at other times; whereas they eat it at all Times indifferently now, and there's conſtantly good ſtore of all ſorts to be found at the Fiſh-Mongers, as well Sea as freſh-water Fiſh, and all ſorts of Shell-Fiſh; ſo that now thoſe who love Fiſh better than Meat, may pleaſe themſelves, which they could not do, if they were tyranically commanded to do it. Beſides, Fiſher men could not then make their conſtant Trade of fiſhing but only in *Lent*, and about Fridays, and Saturdays, whereas they both can and do fiſh actually every day. 'Tis true, *France* does not afford ſuch plenty of Fleſh-meat as *England*, but this muſt alſo be granted, That the people in *France* who have Means, do not feed ſo much upon Meat, even on Fleſh days, as they call them, as the Engliſh commonly do; and beſides, moſt part of the French have not wherewith to do it. But I ſay further, That *France* is in greater want of Fiſh than than of Fleſh, and that there would have been Fleſh enough in the Nation, if *Lent*, the four *Ember-Weeks*, and other Faſt-days, and the Orders of Monks and Nuns had not been ſet up by *Superſtition*, for this occaſion'd a neglect in breeding of Cattle; and even at preſent, tho' moſt of the Kingdom lies deſolate, there would be Catle enough, if *Lent* were aboliſh'd, and Lands not abandoned; and tho' *France* is at leſs expenſe now, as to the buying of Foreign Fiſh, than it was before the War, yet it ſtill expends very great Summs that way, tho' the pooreſt ſort of people in the remoteſt Provinces from the Sea, ſeldom taſte Fiſh of any ſort, and even very rarely of Fleſh meat.

But leſt any body ſhould imagine that I contradict my ſelf, in ſaying that the people of *England* don't eat

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leſs Fiſh ſince the obſervation of *Lent*, but rather more; and that I pretend nevertheleſs, that the notice of ſuch a Superſtition does prejudice to the Revenues of Land in *France*, and hinders the Breeding and Conſumption of Cattle; I ſhall anſwer that ſpecious Objection; I call it ſpecious, becauſe it ſeems that if ſo be the aboliſhing of *Lent*, and other Fiſh days in *England* produce that effect, that more Fiſh is eaten in it ſince, it would ſeem to follow, that leſs Fleſh-meat ſhould be conſum'd, and ſo conſequently if *Lent*, and other pretended Faſt-days were aboliſhed in *France*, more Fiſh would be eaten, and leſs Fleſh deſtroyed. I anſwer, that there is no real Contradiction in what I have aſſerted, but only a ſeeming one, and that alſo to thoſe who do not weigh things rightly; my Reaſon is this, that in *England* the people have always and at all Seaſons, plenty both of Meat and Fiſh; no place in the Kingdom being very remote from *Sea*, and there being many Rivers full of Freſh-Water-Fiſh, and the Tide coming up a great way in many of thoſe Rivers, the Sea-Fiſh is conveyed into the Country at a very ſmall Charge. They have alſo plenty of good Cattle, ſo that they may at all times eat that they like beſt, or find cheapeſt, without that Averſion which the Tyranny of Impoſition occaſions, when they are commanded upon Eternal Damnation to eat, or not to eat ſuch and ſuch things, at ſuch and ſuch Times, whereas *France* is generally much more remote from the Sea, and Fiſh there very ſcarce or dear. Now in thoſe places at a great diſtance from the Sea, if it were not for the Superſtition of *Lent* and other Faſt-days, as they call them, in thoſe places they would eat much more Meat than they do, and more alſo than is eaten on Sea Coſts, where Fiſh is more plentiful and cheaper, and conſequently they ſhould breed more Cattle. More Fiſh would alſo be eaten in the Sea-Ports and other places near the Sea, than is eaten at preſent, if it were not for the Tyrannous Impoſitions upon their Conſciences, which forbids them to eat Meat at ſuch times, and creats in moſt part of them, a kind of abhorrency of Fiſh, which they are forced to eat, and

hence it comes to paſs, that leſs Fiſh is taken in the Sea-Ports, than there would be, were it not for this Superſtition; and leſs Cattle is alſo bred in the Country than would be, were it not for the ſame Abuſe, which forbids the eating of Meat above five Months in the Year, and ſo puts all things out of order; for by this means, thoſe that live near the Sea are diſguſted at Fiſh, which Nature and Providence affords them very cheap, nay, almoſt for nothing; which would be a great Treaſure to them, if it were not for the Tyranny impos'd upon them, and thoſe who live in remote places of the Country, and have an opportunity to breed abundance of Cattle and eat Meat very cheap, are forced to abſtain from it, and loſe that great advantage, tho' they cannot have Fiſh but at a very dear rate.

It deſerves likewiſe our Obſervation, That *France* has loſt conſiderably in reſpect of the profits they made of their Cattle, by expulſion of the Proteſtants, becauſe they bought in *Lent* thoſe young Cattle, Poultry, *&c.* in the *Towns* and Countries where they liv'd, which otherwiſe had been loſt or very chargeable to the Owners.

Article XIII. relates to the Injuſtice, Violence and Spiritual Tyranny of the Popiſh Clergy, which cauſes an unеſtimable dammage to the Kingdom of *France*. This Spirit of Injuſtice and inhumanity, which is eſſential to Popery, was the cauſe of the laſt War, which they kindled ſecretly, and of the laſt Perſecution, and of all the Maſſacres and Civil Wars that have been in *France*. That ſame Spirit of Violence ſets them, whenever they meet with Princes obnoxious to them, to perſecute all thoſe with the utmoſt fury, that differ from them in their Opinions, though they have no other foundation for them, but their own Ambition, Pride and Covetouſneſs, that Spirit. I ſay, of Injuſtice has been one of the great cauſes of the Ruine of *France*. I leave it to the World to judge, whether they did not take advantage of the Ambition of that Potent Prince, who was perhaps poſſeſſed with the deſign of an Univerſal Monarchy, to make him believe that it was convenient

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for him, in order to attain his End, to deſtroy the Reformation in *England*, *Holland*, *France* and all other parts, and under that pretence to bring King *James*, who was known to be a bigoted Prince, into the ſame deſign, and to oblige him to do all what we know he did. 'Tis by ſuch Methods as theſe, that the Court of *Rome* ruins all the Princes and States of Chriſtendom, when ſhe is in any way affraid that they will grow too Potent, then to be ſure, ſhe inſpires them by her Emiſſaries and Confeſſors, with ſuch Deſigns, as will lay them deſolate, and unpeople their Country, when at the ſame time they have no miſtruſt of any ſuch thing. I ſhall not offer to compute the dammage done by this Article, at any certain Summ of Money, for every one may eaſily perceive, That this is a Fountain of innumerable Miſchiefs.

ARTICLE XIV. ſhews plainly how ruinous the Popiſh Clergy is to the State of *France*, in this, That they contribute little to the great Charge of the Nation, tho' they enjoy the half of all Eſtates Real and Perſonal of the Kingdom, and ought conſequently to pay as much proportionably to the King, as thoſe do who poſſeſs the other half of the Kingdom. For the Clergy, even at preſent, ſcarcely pay 10 Millions of Livres towards the 200 Millions, which the King has exacted every year from the Nation, one way or other, ſince the War; That is to ſay, that the Clergy and Religious Orders, as they call them, of *France*, who make up perhaps 300000 Souls, enjoy as much Revenue as 8 or 9 Millions of other people, that may ſtill be reckoned to be in the Kingdom of *France*, or as much as was enjoy'd by 13 or 14 Millions that might have been in it 30 years ago, and that tho' every one of the Clergy, and ſuch like Religious Perſons, have one with another, as much to ſpend now, in Relation to the Revenue of the Real and Perſonal Eſtates, as 40 or 50 other perſons of the promiſcuous multitude, taken one with another, that yet for all that the Clergy, and thoſe Religious Orders taken in bulk, don't bear above the 20*th* part of the Charges of the Government. To this may be added, That before the War, when the

King did raiſe by the ordinary Impoſitions, 132 Millions yearly, beſides the Caſualities, as they term them, that did amount ſome years to 50, 60, and 70 Millions, the Clergy did not pay above 5 or 6 *Millions* yearly; for the Poll-Tax, by which they were obliged to pay 4 Millions *per Annum* during 5 years, was eſtabliſhed ſince.

But that we may the better comprehend how much the Clergy is eaſed above all other Subjects of the Kingdom, it muſt be known, that the Officers of Judicature, and other civil Officers in the Nation, as thoſe of the Finances, civil Government and others, who all purchas'd their Offices at a very dear rate, the Farmers of the Impoſts, with all their dependants, and the Clergy themſelves did coſt the people altogether, above 200 Millions of Livres yearly, about 20 or 30 years ago, beſides the other vexations and loſſes of Time, which they ſuffered by continual Wranglings at Law, Oppreſſions and Depredations of their Goods by the ſaid Officers, or by the Superſtition of the Clergy; of all which Vexations, Loſſes of Time, and other Calamities, as the Marches, Counter-Marches and Quartering of Soldiers, if they had been free, they might have probably ſaved or earned 100 Millions *per Annum* more, but thoſe I don't reckon, becauſe they turn'd to no bodies Account. Now the Clergy is not only free from all thoſe Miſchiefs and loſſes of Money and Time, to which the other Subjects are obnoxious, but they likewiſe get Money from the People, and plunder them by their falſe Devotions, and a Thouſand new ways ſuggeſted by their Covetouſneſs, abuſing the peoples Credulity, endeavouring continually to involve them in greater Ignorance, that they might domineer over them more eaſily, and ſo diſpoil them. 'Tis very well known, that the Officers of Judicature indulge the Clergy much more than they do the other Subjects, and that the Farmers of the Impoſitions have little or nothing to do with them. The Clergy are moreover reſpected and feared by the Lawyers, and maintain ſome Judges, Advocats, and Attorneys, who are their Penſioners. There is not one Community of Religious per-

Perſons, but what have *Penſioners* in all the Notable Tribunals where their buſineſs lies, who order it ſo, that they gain almoſt all their Suits at Law, how unjuſt ſoever they be againſt the Laity, who have neither ſo much Money, nor ſu great Protection as they. Then by the help of a Father *Titler*, which they have in every Community, they forge falſe Titles every day, and this they account a pious Fraud, as well as the falſe Donatives and Legacies, which they often pretend to have been bebeſtowed upon them. In this manner they bereave the poor *Laity* of their Eſtates by the Favour and Protection they find one from another; for they ſtand by one another as *Thieves* do, and are all of them ſuported by the Pope, who has a ſecret influence upon their Affairs: And many times they are alſo ſupported by Courtiers. Then as to the *Farmers* general and particular of Impoſitions, and their Servants, the *Romiſh* Clergy, is not expoſed to their Robberies, becauſe they are not obnoxious to the publick Taxes; but on the contrery that ſort of Men are obnoxious to the Clergy, for they flatter them with the hopes of a Pardon for all their *Extortions* & Robberies, if they will but employ them to ſay Maſſes, make them Preſents, or enter into their *Fraternities* and pay them for it. Nor do they ſuffer by the cheating Tricks of other Eccleſiaſticks as the reſt of the Subjects do, for one *Raven* never picks out the Eyes of another.

The Eſtates, Farms and Tenents of the *Clergy*, are moreover in a better condition than thoſe of others, becauſe their Landlords are better able to ſupport them; ſo that their Houſes and Lands are always in better order, and ſtock'd with the beſt Cattle of the *Land*.

The Clergy moreover are not liable to be forced to buy new Offices, nor to loſe the old ones, as other Subjects are, or to buy Letters of Nobility, nor are they cruſhed with ordinary or extraordinary Taxes, nor with forced Loans to the *King*, nor with quartering of Soldiers, whereby ſo many Thouſands of other People have been every day plagued; nor are they obliged to go to War, nor to the Arrier-Ban, by which means it comes

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to paſs, that the Clergy, who are for the moſt part burthenſom and unprofitable to the Nation, nay even to their own pretended Church, are free from all the Calamities under which the uſeful Subjects groan. I grant the Curats and Country Prieſts are ſo laden with Taxes, that they can hardly ſubſiſt, yet they fare a great deal better than the greateſt part of the *Laity* who formerly had *Eſtates*, which now they have loſt by the Taxes, and are charged with *Debts* and *Children* beſides. Whereas tho' the Prieſts be never ſo poor, yet ſtill they have ſome Bread left them without any toil for it, for they neither *Labour* nor *Preach*, nor are bound to do any Work but what the dulleſt Peaſant might do, if he could but read and had Memory enough to learn by long practice, how to handle the Muſquet; for the Maſs-*Trade* can be learnt as eaſily. They enjoy a Church-Living *gratis*, which they neither merit for their capacity nor *Services*, neither had they it left them by Inheritance from their Anceſtors, nor can they be ſeized upon for Debts. I grant 'tis but reaſon they ſhould live by their *Trade*, ſince they do that which the people would have them to do, but as for the great numbers of rich Monaſteries, Convents, *&c.* which contribute little or nothing to the Government; is it not ridiculous they ſhould enjoy the half of all the Eſtates in that Kingdom, and not pay the 20*th* part towards the ſupport of the Government, of what the reſt of the Nation pays; For, as I have ſaid before, thoſe wealthy Clergy-men pay almoſt nothing of what the Clergy pays in general, all the Burden falls upon the little *Curats* and Prieſts, who are left without Protection. What Juſtice then is it that the diligent and laborious ſort of people in a Nation ſhould periſh, and be deſtroyed like Victims, meerly to fatten the lazy and idle ſort of People, and that ſo many Millions of uſeful Subjects ſhould be ſacrific'd to ſuch ſluggiſh Belly-Gods. We can never enough bewail ſuch Blindneſs as this, nor expreſs all the Miſchiefs which ſuch Injuſtice brings along with it.

THIS very thing alone is capable of ruining the *Kingdom* by degrees: If it be objected that the Eccleſiaſticks, who

who poſſeſs one half of it, are not ruined; I Anſwer, they are properly no more a part of the *Kingdom*, than a Cancer is which devours the Body that it ſeizes on, or than a Palſie which renders diverſe of the Members of the Body uſeleſs, can be a part of the ſame; and this is ſo much the truer that the Clergy, as I have already ſaid, acknowledge the Authority of, and have ſworn Obedience to another *Soveraign* Prince, who muſt of neceſſity be a natural Enemy to *France*, becauſe of the Uſurpations that he hath made, and deſigns to make on that Kingdom, in which he cannot maintain his old, nor make new Uſurpations, without enfeebling the *Kingdom* from time to time proportionably, as he ſees its power, and the Authority of the Kings increaſe, and to this end he ſerves himſelf of his Eccleſiaſticks, who under a Cloak of Religion, have attain'd a mighty Credit, and are maintain'd on the Fat of the Land, at the Expenſe of others; and that which is a wonderful thing, have their Generals in great number, and Garriſons in all Cities, conſiſting of diverſe Regiments of different Liveries, that is to ſay, the different Orders of Eccleſiaſticks, who under *Spiritual* pretences, enjoy the Temporal Eſtates of the Kingdom, keep Princes and *Subjects* under the Popes Yoke, and ſo conſtitute one formidable Empire within another, *Imperium in Imperio*.

It is certain, tho' it can't be denied that the Taxes in *France* are exceſſive, that if the Clergy had contributed proportionably to their Revenues with the reſt of the people, the Kingdom had been worth one half more than 'tis, except the King had augmented the Taxes in proportion, and in that caſe he would have almoſt doubled his Revenues. If the Clergy had paid the ſhare they ought to have paid of Impoſitions, the *Kingdom* would have been much leſs harras'd and ruin'd than it is; ſo that this Article reaches a great way throughout the *Kingdom*.

THAT we may the better underſtand it, ſuppoſe that any man has two Slaves or two Carriage-Horſes of equal ſtrength in his poſſeſſion, capable of working or carrying conſiderable Burdens, it is certain if he work them equally

equally and load neither of them above their Ability; that both of them may hold out a long time; but if he overcharge the one exceſſively, to eaſe the other, that which is overloaded cannot hold out, but muſt languiſh by degrees, and become unable either for Work or Carriage, except it be little or nothing, and does quickly die. Suppoſe then that it does not hold out above half the time that it might have done, had it been treated as the other, or that it does not work half ſo much as it might have done otherwiſe, there is one half loſt, or if it hold not out, or work not above a 4*th* part, that is three fourths loſs. Thus it is with the people of *France*, they are much leſs profitable to the *King* and State, than they would be if the Clergy bore one half of the Charge of the *Kingdom* as they ought to do. I believe this Article may amount to 40 or 50 Millions *per Annum*; For beſides the Taxes from whence they are exempted, they are not ſubject, as I have already ſaid, to any of the Vexations which are committed in the *Levying 'em*, nor to quartering of Soldiers, nor are they pillag'd by Civil Officers and *Farmers* general and their *Underlings*; but on the contrary they pillage them.

Article XV. Relates to their Practice and Morals, I mean thoſe of the Clergy; this occaſions an infinit number of Crimes which are committed without ſcruple; nay, they think they merit Heaven by the Commiſsion of them, for they act them by a Principle of Conſcience.

The Miſchiefs which they have committed on the Account of their pretended Religion are to be aſcribed to their Morals: They have Conſecrated and Canoniz'd Perfidiouſneſs, Cruelty, Murther, the Raviſhing of Matrons and Virgins, and the Stealing of Children and Eſtates. It is not eaſie to compute this loſs in Money, but all people of Senſe muſt needs perceive that this does ruine or very much incommode *Trade*, Arts, Manufactures, Navigation, and all ſort of Handy-labour; for the Perſecutors as well as the Perſecuted ſuffer incredibly thereby, without mentioning the value of the Men and Women, whom they Maſſacre and kill in a hundr'd manners, either all at once or gradually. This doth moreover occaſion a general and incredible Corruption in the whole Nation, for people perceiving that the Crimes committed on the account of Religion, which of all things in the

the World ought to be the moſt ſacred, are not puniſh'd, but applauded and rewarded by the Clergy, or at their ſuggeſtion, by thoſe who govern them, they readily conclude, That if it be lawful to commit ſuch things for the good of the Church, it is more lawful to commit them for other ends.

By this means the people become deſperately wicked at the heart, and if they were not affraid of Secular Juſtice, would become a meer Society of Thieves and Robbers. That we may the better underſtand this, let us ſuppoſe that the Civil Magiſtrate ſhould aprove Crimes in the ſame manner, promiſe Heaven to the Criminals, and reward them alſo in this Life, as the Clergy have compenſated thoſe who were the moſt Zealous in committing all ſorts of cruelties and indignities againſt the Proteſtants; I ſay, if the Civil Government ſhould thus countenance the *Deſtruction* of Honeſt and Subſtantial Men, all humane Society muſt be forthwith diſſolv'd and unable to ſubſiſt. Or otherwiſe let us ſuppoſe, that a multitude of Villains ſhould prevail over Mankind, and commit all imaginable Crimes out of a Principle of Conſcience, in order to oblige Men to ſay that they believe an *Onion*, a *Tree*, a *Stone* or an *Horſe* are adoreable, and deſerve the worſhip which the Papiſts call *Dulia* and *Latria*, as well as God, and force them in effect to invoke and Adore thoſe Creatures; and that this numerous multitude of Villains ſhould call themſelves infallible at the ſame time, and by all ſorts of Cruelty and Torture, force people to acknowledge them as ſuch, and that none durſt oppoſe them on pain of loſing their Liberty, Eſtate, Honour and Life, what unſpeakable Diſorders would this occaſion in a State? For Honeſt Men who would not be guilty of ſuch unbecoming and unmanly practices, ſhould be outragiouſly perſecuted, put to death by their Orders, & the multitude would think themſelves oblig'd to take party with thoſe Villains, to avoid their own Ruin, and for fear of becoming ſuſpected to thoſe Wretches, become as wicked themſelves.

But the Divine Providence hath not permitted humane Juſtice to be deprav'd to that height, as is the Religion of the Church of *Rome*, which is abundantly more wicked than the moſt wicked of Men, and herein it is directly oppoſite to other Religions, which tho' they be wicked in themſelves, do nevertheleſs teach better Morals than thoſe of the people that profeſs them; whereas on the contrary, the Laicks of the Church of *Rome* are more honeſt and leſs Villainous than their Religion.

I think it proper alſo to obſerve in this place, that ſetting aſide the intereſt of that which they call their Religion and their Church, which relates wholly and finally to the profit or Ambition of the Eccleſiaſticks; the Clergy of the Church of *Rome* conſider'd, as to their Civil Life, are not much wickeder than their Laymen, as I have already ſaid, which proves that the Devil Reigns principally in that Church, in regard of the Legiſlative Authority of Popery, as it relates to the Affairs and Intereſt of their Religion and Church, that is to ſay, of the Pope and his Guard of Penſioners or Catchpoles. This excepted, I have known many honeſt enough Men of their Clergy, nay, even of the Jeſuits, whoſe Conduct as to Civil Life, was near the matter as good externally as thoſe of their honeſt Laicks. And there are diverſe perſons who aſſure me, that how abominable ſoever the Court of *Rome* may be in general, as their Principles and Maxims have been for ſeveral Ages, yet there are Prelats, nay, even Cardinals among them, who have very good Moral Qualities, and are Perſons of Merit.

Article XVI. relates to that Spirit of Deſpotical Government, with which the Church of *Rome* inſpires Princes in regard of their Subjects. This is it that hath produc'd the ſeverity of the Government of *France*, which hath ſo much contributed to the Deſolation of that fine Kingdom. The Jeſuits eſpecially do infuſe it in Princes, who are ruled by them not only in matters of Religion, but likewiſe in affairs of Political Government, by adviſing them to make uſe of the moſt abſolute Authority, becauſe that how much the more the Princes

whom

whom they Govern, are Authoriz'd and fear'd of their Subjects, ſo much the more are the Jeſuits their Tutors Authoriz'd and Dreaded alſo. *France* ſmarts at preſent under the effects of this; and *England* has but lately eſcap'd the like danger. That Spirit of Tyranny which makes up a great part of the Eſſence of Popery, is yet more peculiar to the Society of the Jeſuites, than to any other in Popery, and it is known, that the Principles of their Order, as they call it, do give their General an abſolute and unlimited Power, to command and to do what he liſts, wherein they are to render him a Blind-fold Obedience. It's alſo known, that they look on the Popes pretended Monarchy over the Univerſal Church and World, to be the moſt perfect Pattern of Government, in aſſuming to himſelf the Authority to deſtroy all Nations and Perſons in Soul and Body, that oppoſe his temporal Intereſt

The Church of *Rome* reaps great advantage from this Diſpotical Power of the Princes of her Communion, for thoſe Princes being Govern'd by their Confeſſors, who are govern'd by *Rome*, the more Authority thoſe Princes have, the more the Pope hath over all the Kingdom, & then this great Authority of the Princes is imploy'd to oppreſs thoſe they call Hereticks, both within and without their Dominions, and to purchaſe more Slaves to the Pope; or otherwiſe, they ingage them in War for humbling ſome Popiſh State, that the Court of *Rome* would have brought low, and many times with a Deſign to ruine that very Prince, whom they ſo engage in War. For it is highly the Intereſt of the Court of *Rome*, that their Neighbouring Nations be kept poor, becauſe that Spirit of Bondage, Slavery and Ignorance, which is ſo uſeful and agreeable to the Religion which they impoſe, is not conſiſtent with the Liberty of a Rich People, and the Popes are conſtantly affraid that if the Dominions of thoſe States and Princes that are ſubject to him, be very populous and rich, they will at ſometime or other ſhake off their Yoke.

THIS is it they had in view by inſpiring the French King with a deſign to ruin his Proteſtant Subjects, ſo manifeſtly contrary to the true Intereſts of *France* and the Kings Honour. That ſame was the reaſon of their engaging him in a War againſt ſo many *Potentats* all at once, to the end they might weaken him, and prevent his ſetting his thoughts upon Enterprizes a thouſand times more great, glorious and profitable, ſuch as that of delivering his own Kingdom from the ſlavery of the Pope, and ſo many fooliſh Superſtitions of Popery, of which the honeſt *Papiſts* themſelves are aſhamed; and alſo that they might prevent his puſhing on his Conqueſts on the ſide of *Italy*, where he might have made War with much more ſucceſs and advantage, than againſt ſo many powerful *States*, and ſtrong Towns as he had to rencounter elſewhere.

ARTICLE XVII. relates to the Incontinence and Whoredom of the Romiſh Clergy, which is a large Field, and much might be ſaid upon it, but many Authors have enlarg'd on this head already. It's known to every body by Experience, that the Celebacy of that wretched Clergy is the ſource of an Univerſal and loathſom Impurity among them, and that the leaſt Crimes committed by thoſe of that Order, are Fornications and Adulteries. It's well enough known that their Divines teach, that Sins againſt Nature of every ſort, don't render an *Eccleſiaſtick* Irregular, but Marriage does, and that their *Caſuiſts* do continually cram their Books with Extenuations of thoſe Crimes, and add more and more Fewel to the impure Flames, by their obſcene Queſtions, and the Niceties and *Subtleties* they have found out to advance and increaſe thoſe impure Pleaſures.

IT is alſo known, That the Pope Authorizes publick Stews, and protects them, in order to draw a conſiderable Revenue from them; but it is not ſo univerſally known, that to advance the Reputation of that Crime, which indeed is not accounted any by the Court of *Rome*, the Popes will not ſuffer any Women to proſtitute themſelves, unleſs they be Chriſtians, and therefore by order

der of his Holiueſs, Jewiſh, *Pagan* and Mahometan Women, who have a mind to ſet up that Trade at *Rome*, muſt firſt be Baptiz'd, This makes it the more reliſhing to Anti-chriſt to think that Jeſus Chriſt is thereby the more offended. But ſeeing the Church of *Rome* is already branded in the holy Scriptures, with the Name of *Sodom* and *the Mother of Harlots, and of the Abominations of the Earth*; both upon the account of her Corruption, and becauſe of her Idolatries, Hereſies and Blaſphemies, we have no reaſon to doubt that ſhe is ſo, and therefore I ſhall not inſiſt upon this as a Vice, which is ſo much favour'd and nouriſh'd by that Church, but only in relation to the infinit number of Miſchiefs which it occaſions in humane Society.

It many times happens, That the Popiſh Princes are no better in this reſpect than the Clergy that hath corrupted them, or don't teach 'em their Duty in this matter; ſo that being wholly given up to unchaſtity themſelves, the Subordinat Magiſtrats and Officers are corrupted by their Example, and conſequently take no care to ſuppreſs that Vice, which ruins and lays waſte Nations, and fills them with all ſorts of Crimes; for experience teaches us, that this one Crime draws all others after it; and Mankind perceiving that Princes and Magiſtrates neglect to puniſh this Vice (which they ought to do with all manner of rigour, for the good of Society, tho' there were neither an *Heaven* nor an Hell) come inſenſibly to be of opinion, that it is only a *Peccadillo*:

But if they conſidered the conſequences of it only with reference to the good of Society, and to the innumetable Miſchiefs which it occaſions, they ought to look upon it as a very great Crime, and by conſequence that it muſt provoke God highly, who is the preſerver of Society, tho' it were not ſo expreſly forbid in his Word, which excludes ſuch perſons from the Kingdom of Heaven.

For it occaſions an infinit number of Murders of Men and Children, Miſcarriages and Poiſonings; it deſtroys a great number by naſty diſtempers, as well among Adult

dult perſons as among Infants, of which a great number die, or are lame during their Lives, by the infection of their Fathers, Mothers or Nurſes, or elſe live in Miſery and are uncapable of ſerving the publick; it ſhortens the Lives of one and t'other, enfeebles the Wit, deſtroys Courage, makes people renounce Honour and Probity, and renders thoſe who are addicted thereunto uncapable of undertaking or performing any thing glorious or profitable for the publick Welfare: It ruins Families; and Fathers and Mothers who are addicted to this crime, neglect the Education of their Children, who for the moſt part too, are born feeble and infirm, and generally become profligat like their Parents; It generally debauches all ſorts of people from their Work and Imployments; is always accompanied with Idleneſs, Lazineſs, great loſs of Time, Luxury, Drunkenneſs, Gluttony, Perjury, Falſe Evidence, Pilfering, Robbery, Tricking, Cheating, Cozening, Breaking, Blaſphemy, Impiety and Irreligion; and by conſequence occaſions the abandoning of True Religion, and the embracing of a falſe one. And to ſupport themſelves in this Vice, Men become Coiners, and Clippers, High-way-men, Pirats, Forgers and Knights of the Poſt. This practice brings many to the Gallows, occaſions ſome to make away themſelves, their Conſcience and the bad Condition of their Affairs, throwing them into diſpair; Children, that they may have wherewith to maintain themſelves in this Vice, rob their Parents, as do Servants and Apprentices their Maſters. It wholly corrupts the Minds of thoſe that belong to the Courts of Juſtice, Whoredom bereaves them of all probity, makes them unjuſt and Trickiſh, or at leaſt occaſions them to ſuck the Blood of their Clients by prolonging their Suits. This Vice occaſions the Superior Officers of an Army to rob their Subalterns and Soldiers, and many times the Government. It has the like influence upon thoſe that are imployed in any other publick Poſt; ſo that thoſe who are addicted to this Vice, do always abundance of Miſchief, and but little good.

It

It hinders Marriage, becauſe for want of Diſcipline, Men can with impunity find debauched Women and Girls in great numbers for their purpoſe, whom they quit at pleaſure and take others, without any trouble, Servitude or Dependance, and this begets in them a general Contempt of the Sex; ſo that they think them all alike, and worth nothing, judging none of them worthy to be their Wives but only their Concubines. On the other hand, thoſe looſe Women are afraid of being ſubject to, or depending on a Husband, becauſe either he would be jealous if they kept Company with others, or ſhould not be able to ſatisfie their Brutiſh Appetites; So that this Vice is altogether deſtructive to Mankind, it ruins thoſe that are addicted unto it, and prevents the Birth of others in their ſtead.

This Vice does moreover make Men & Women Liers & Diſſemblers, Children diſobedient to their Fathers & Mothers, and without any natural Affection to them, becauſe having nought elſe in their Eye, but their impure pleaſures, they conceive no other ways of their Parents, and think that they brought them into the World, juſt as a brutiſh Animal doth its Young, in a manner againſt their will, having no other deſign but to aſſuage their brutiſh luſts, and beget them, as it were only by accident, and that they are no otherwiſe oblig'd to them for their being then ſo.

This Vice doth likewiſe render Men Cruel and Unnatural to one another, as alſo to Beaſts, which they look upon only as a little *Matter* form'd by chance. In a word, I don't believe there is any Vice which corrupts the Heart to the ſame degree that this doth, both in regard of their *Duty* towards God and towards Men, yea, and towards themſelves, becauſe they accuſtom themſelves by the frequent Ideas of Vice, and by a judicial Blindneſs, which always attends it, to regard every thing in a carnal and corrupt manner:

It is true, That thoſe deſires are many times violent in Youth, both becauſe of the boiling of the *Blood* at that Age, & becauſe their Experience & reaſon are but feeble.

But

But it muſt alſo be own'd, that it is not ſo much the Temper of the Body and the heat of Youth, which occaſions that diſorder, as bad example, ill Education, and the filthy diſcourſe of Mankind, who are for the moſt part infected with this Vice; ſo that we ſee in ſome Nations even the publick Stages, and all the publick Shews poiſoned and peſtered with all ſorts of Obſcenity, without any cenſure by the Magiſtrates.

The very Pagans were ſenſible of the danger of bad Example to Children, when they ſaid, *Maxima debetur puero Reverentia*: *i. e.* We ought to have a very great reſpect for Young ones, and neither do nor ſay unhandſome things before them; and the publick Stage amongſt them was not poiſoned with impurity as 'tis now a days. But in this Age few Fathers or Mothers or Magiſtrates take care of that, they act and ſpeak themſelves before their Young ones and all people, all that their wicked habits ſuggeſt to them. Servants are alſo drown'd in thoſe Vices, and remain ignorant, and without Inſtruction, either from the Church or Magiſtrate; ſo that they act and ſpeak a Thouſand profane things with one another, before Children, which makes a deep Impreſſion upon the Mind of young ones, which is ſo much the more dangerous, that naturally all Mankind is too much addicted to this Vice; ſo that now a days we many times ſee young Girls of 8 or 10 years of Age, and ſometimes thoſe of Quality too, that know a thouſand filthy things, and by that time they arrive to the Age of 14 or 15, they renounce all Subjection to their Fathers and Mothers, and proſtitute and Marry themſelves to Serving-men or or Idle Fellows, who at laſt deſpiſe and abuſe them; the Conſequence of which is many times Deſpair, and this occaſions their making away with themſelves, after one ſort or other, and thus their Families are every way diſhonoured.

This Vice doth alſo beget a general contempt among Men for one another, becauſe it renders Marriage vile and diſhonourable in their Eyes, tho it be the ſource of Mankind, Hallow'd and inſtituted by God himſelf, and there-

therefore ought to be accounted Sacred by all Men, for that very Reason. It does as much as can be to fruſtrate the End which God propos'd by the Formation and Diſtinction of two Sexes, *viz.* the Propagation and Multiplication of Mankind by means of Marriage, and therefore he did not give two Wives to *Adam* nor two Husbands to *Eve*.

Those who are addicted to this Vice, have no regard for one another, but only with reſpect to their impure Inclinations, and if they don't think them as bad as themſelves, they do all they can to make them ſo, and to corrupt them by all Methods, either directly by themſelves or indirectly by others; hence it comes to paſs, That we ſee every day ſo many handſom Women of good natural Parts, and many times of good Families, thus ſeduced and drawn away, which is a horrid Miſchief, for which thoſe who have any remainder of Conſcience left, cannot but grive. In the eſteem of thoſe Debauchés, I ſay, (who as ſoon as they immerſe themſelves in thoſe Villainies, loſe all ſenſe of Religion, and of the Excellency of Man, and the Nobility of his Extraction) Mankind is valued but little above Dogs and Swine, which they ſee Engender much in the ſame manner as they do themſelves, chuſe to ſay indifferently, with all of their Species that they meet, according to their Brutal Appetites, without reaſon of conſideration, without any regard to God, the good of Society, or the Honour and Dignity of Man, ſo that *they corrupt themſelves in what they know naturally, as brute Beaſts*, as the Holy Scriptures expreſs it.

Hence it is, That in Society there is ſo little Charity, Friendſhip and Reſpect for one another, a debauch'd Man looks upon all Women to be tainted with this Vice. Women commonly ſhew leſs diſreſpect for debauched Men, than Men ſhew for Lewd Women, yet at the ſame time, they would have more eſteem for thoſe that they believe to be free from that Vice, which renders thoſe that are tainted with it contemptible, even to perſons that are moſt vicious themſelves, tho' they make uſe of them for aſſwaging their brutiſh Luſt; and hence

it comes, that they do readily call all Women Whores and Bitches, and Children Sons of Whores or Young Dogs, which occaſions many Quarrels, Law-Suits, and Inſolences, yea, ſometimes Murthers.

It is not to be expreſſed what prejudice this Vice does to Commerce, in thoſe Countries which ly Comodiouſly for Traffick by Sea, and therefore are obliged to take more care therein than others, becauſe Plenty produces, nouriſhes and entertains this Vice; if the Magiſtrats be not perſons of Honour, love the Publick Welfare, and keep good Diſcipline; and the Conſequences of it are more miſchievous in ſuch Countries than elſewhere; from this it was that *Plato* ſaid *Mare improbitatis Magiſter*, the Sea teaches Wickedneſs; and hence alſo it was, that the Poets feign'd, that *Venus* was bread of the Froth of the Sea, and that a Latin Poet expres'd it thus, *Hiſpanæ Navis Magiſter, dedecorum pretioſus Emptor*, implying, That Maſters of Ships ſpare no coſt to debauch Women. There is nothing more contrary to the growth of a State, either in number of Men or Riches, than to ſuffer Whoredom to go unpuniſhed.

It troubles me to think that amongſt ſo many able Men who have treated of Commerce, and of what is contrary to it, none of them have obſerv'd that this Vice is one of the chief Obſtacles to the Properity of a Nation. I know a State, to which I wiſh well from the bottom of my heart, to which it occaſions the loſs of diverſe Millions *per Annum*, which I could eaſily demonſtrate, & am very certain that if they would give neceſſary Orders in goodearneſt, for preventing it, which would not be ſo difficult to do neither, as is generally believ'd, at leaſt for the greateſt part, there would be abundance of more people than there are, and Trade, Arts, Manufacture & Agriculture would thrive there a great deal better than they do; Men, Women and Children would be abundantly more healthful, and fewer of them would in compariſon die of Conſumptions.

This

THIS Vice must be abundantly greater in Popish than Protestant Countries because the Popish Clergy favour it by their Principles, Auricular Confession, their own Example, & that of the Court of *Rome*, as also by the easiness of Absolution in Confessing themselves to a Priest, who is himself immers'd in such Impurities, or by giving him Money, a good Dinner, or hireing him to say Masses, *&c.* The Unchastity of all their Clergy, Male and Female, caused by their Celebacy and execrable Morals, as well as by the example of the chiefest Prelats at *Rome*, is a very great prejudice to Popish Kingdoms, which it fills with Adulteris, Fornication, Incests and Crimes yet more Execrable, yea with Millions of open and hidden Crimes, as Abortions, Murthers and such like, for the Clergy who are guilty of those Vices, make no scruple so they can but conceal them, to murther both the Mothers and Children.

As to Protestant States, it's well enough known, that they are infected with this Vice by the Neighbourhood of the Popish ones, and it's confidently asserted, and not without ground, That in the two last Reigns, all those sorts of Disorders were favour'd in *England*, for the better and more easie Establishment of Popery.

ARTICLE XVIII. relates to the Drunkenness of the Popish Clergy, which as well as their incontinence is chargeable upon the Morals of their Church; for the greatest part of the Clergy-men, except some Bishops and Curats in the biggest Towns, and some particular Men in Monastries, are Drunkards, and by their example the common people do mostly become so.

THIS Vice does likewise occasion abundance of Mischief, tho much less than the other, as I could here demonstrate, contrary to the Opinion of some Men, if it were proper. The truth of this appears by this one thing, *viz.* That the Popish Clergy are unchast by Principle, and in a manner of necessity, because Marriage is forbid to them, that so they may have less dependance upon the State, and may be more profitable, and apply

themſelves with the greater Application to the Intereſts of the Pope, which they call the Church. And beſides, this Libertinage which pleaſes them infinitly, makes them love the Pope and his Religion, which grants them ſo great priviledges, whereof others are depriv'd, *viz.* that they may enjoy Women without any trouble, as it's ſaid to be practiz'd by the Republick of *Venice*, who to aſſure themſelves of the Fidelity of their Clergy, grant them a greater Liberty in this matter, than is allowed in other parts of *Italy*.

Now one may eaſily judge what diſorders this Example of the Libertinage of the Clergy muſt neceſſarly produce in Society, and what ravage they make of the Womens Chaſtity, by their Auricular Confeſſion and Abſolution, and what influence thoſe things have upon the Women and Maids, who are by this means delivered into their hands as a prey. Another Reaſon which proves that Fornication is incomparably more miſchievous in a Country, than Drunkenneſs; is this, that it is a Crime common to both Sexes; ſo that it is hard to ſay, which of the two is moſt addicted to it, whereas Drunkenneſs is more particularly the Vice of Men. Another reaſon is this, that Whoredom being contrary to Propagation, as I have ſaid already, and corrupting all the ſources of Generation in a particular manner, and ruining the Bodies of Men, Women and Children, as much and more than Drunkenneſs ruins thoſe of Men; it is certain that it is abundantly more pernicious than the other. I could bring thirty more Reaſons to prove this, if the place were proper.

This laſt Article concerning their Drunkenneſs, makes it evident that this Crime does great prejudice to a Country, if it were no more but by the loſs of the Wine, Brandy, Cider, *&c.* which they conſume without neceſſity. But beſides, this Vice ruins abundance of Families, ſhortens the days of abundance of Men as well as another, tho' in leſſer Number, occaſions the loſs of a great deal of time, with many Quarrels and Murders, and makes people brutiſh and dull as well as Fornication.

But

But we will lay aside these two last Articles, if the Reader pleases, and count them as nothing (tho the prejudice they do, goes farther than can be imagined) for its clear enough that the others which I have proposed already occasion above two hundred Millions lois *per Annum*, throughout the Kingdom of *France*, and they can be ascrib'd to nothing else but Popery, whereas they may perhaps cavil at the two last, and say that the Protestants are incontinent and likewise drunken as well as the Papists.

If it be well adverted to, it will be found that four of the 18 Articles, that I have propos'd, do alone amount to above 200 Millions of Livres *per Annum*, *viz.* Those of their Holydays, the Estates of the Church that are in Mainmort, *Lent* and other *Fast* days, and the few Taxes that the French Clergy pays in comparison of the rest of the People.

Popery occasions the same Mischiefs proportionably in all other Popish Countries, and in some more, as *Spain* and *Portugal*, which it hath greatly dispeopled, by the Incontinence, and Celebacy of their Clergy, and the consequences of these Disorders, by the great number of of their Ecclesiasticks, the *Spirit* of Persecution, and the perfidiousness of Popery, in the Expulsion of the Moors and Jews, and by their Inquisition, *&c.*

But as *Italy* is nearest to the Court of *Rome*, she hath thereby contracted greater Vices also than other Nations. All sins against Nature are in vogue there, and Poisoning, Cozenage, imposture, and a certain Effeminacy and Cowardliness which the Priests and Monks have introduc'd there, with all Vices imaginable; whence it comes to pass, that there is not the least spark of the Courage, greatness of Soul, and Generosity of the Ancient *Romans*, to be seen, and that there is no Country more easie to be conquered by a powerful Neighbour than that.

France is also owing to *Popery* and the Court of *Rome*, for their having infected her in some measure, with the habits of diverse of those unnatural Crimes, which are so com-

common in *Italy*, that the Spaniards ſay of the Italians that are infected therewith, *In Italia todos*; and of thoſe Crimes the Religious Convents and Monaſtries, the Monks, Jeſuits and their Scholars, with ſome great Men in *France*, are accuſed.

It is alſo well enough known, that the Art of poiſoning was brought into *France*, from *Italy* by the Eccleſiaſticks.

The *Maltotes*, or the great Impoſitions, is another calamity introduc'd upon *France* by its Communion with the Court of *Rome*. The Popes that are the greateſt Tyrants of the World, furniſh'd Examples of it upon their own Subjects in *Italy*, and the Romiſh Religion and the confeſſors of Princes, and of their Miniſters have furniſhed them with Leſſons of the ſame.

Equivocations, Perfidiouſneſs in all Treaties, Ambiguous Expreſſions in all Tranſactions and publick Acts, have been conſecrated by the Example of Popiſh Councils, eſpecially that of *Trent*, which form'd a great number of Decrees, capable of diverſe contrary Senſes, which have occaſion'd Diviſions among diverſe Sects of their Monks, and many of their Divines; whereof that infallible Tribunal, as they call it, of the Pope and his Cardinals, would never determine the Senſe, for fear of diſobliging ſome one of the Parties, though they do it every day in the moſt Inſolent and impudent manner, in regard to the Word of God to which they attribute the moſt abſurd and extravagant Senſe imaginable, with a ſurprifing impiety.

All *Europe* in general is oblig'd to the Court of *Rome*, for the falſe and curſed Politicks that reigns almoſt in all its Courts, and hath baniſhed thence, Probity, Sincerity, upright intentions, Fidelity, Juſtice, Truth, Generoſity; ſo that they are now fill'd with Cozonage, Deceit and Effeminacy.

The Court of *Rome* is moreover become a grand Pattern and Teacher of Irreligion and Prophanity, now for ſeveal Ages.

It

It is from the Popes that Roman Catholick Princes have learned to profane the Christian Religion, and to corrupt people daily, by offers of temporal Rewards, to abjure the Religion of Jesus Christ to follow theirs, of which we see sad Examples every day, as to the Church of *Rome*, and even of some Sovereign Princes

We have reason to say, when we consider all those things well, that the Papacy or the Pope, deserves abundantly better the Title of Infidel, or Hereditary Enemy of Christendom than the Turk, tho' he assumes to himself the Name of the Common Father of Christendom.

If any Opiniater will still take upon him to deny that Popery does not occasion the loss of 200 Millions *per Annum* thorough the Kingdom of *France*, I am satisfied that he wont be accounted any great Master of Reason, by such Judicious Persons as have read my Arguments. But I say however, that tho' it should not amount to above one half, or one third of that Summ, it would be an Argumens cogent enough for the abolishing it, and sufficient proof of the Falshood of that Pretended Religion.

Amongst those direful Effects which Popery occasions perpetually and necessarly in the Dominions that are theteunto subject, I have not taken any notice of those which may be call'd passing and accidental, though they have also a determinat Cause, and proceed from the same Original, *viz.* the first principles of Popery, which we may call the Soul of it, and constitute the essential Form of the Church of *Rome*, *viz.* Ambition, Pride and Avarice; which have made, and do make from time to time an horrible Ravage in Christian Countries, nay through the whole World. I am certain, that if we should reckon up those accidental Mischiefs, which Popery occasions from time to time in *France*, the sum would be much above 200 Millions *per annum*. How many unjust Wars hath it kindled in *France*, both Intestine and Foreign? *History* tells us, that the Ambition of the Popes was the cause of Mahometans subduing part of *Europe*, and that the Empire of the East, of Christian became Mahome-

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tan; The Ambition of the Popes hath also torn in pieces the Empire of the West, and spoil'd its Emperors of part of their Dominions, even of *Rome* it self, and made them their Vassals and Slaves in a manner, so as to tread upon them in person sometimes with Impunity; so that by the Ambition of the *Roman* Clergy and their Popes, the Empire is no other than a meer shadow of what it formerly was.

It is very well known, that by the perfidiousness of the Pope, the Turks rendered themselves Masters of *Hungary*, the Court of *Rome* having oblig'd the unhappy King *Uladislaus* to violat his *Faith*, and break the Treaty he hath made with them, which Violation was followed by a total Defeat of that *King*, at the Battle of *Varna* and the loss of the Kingdom, which the Infidels seized upon, as may be seen by the following *Distich*, wherein that unfortunate King is made to complain that the Pope and his Clergy had ruin'd him by their perfidious Counsel.

Me nisi pontifices jussissent rumpere foedus,
Non ferret Scythicum Pannonis ora jugum.

May be thus English'd

By Popes command had I my League ne'r broke
Pannonia ne'r had felt the Scythian Yoke.

For above 1000 years the Popes and their Clergy have been constantly aspiring to the Universal Monarchy, and have made it their constant business to sow Divisions betwixt Christian princes and their Subjects, and to kindle War amongst those princes, to weaken them by one another, that so they might bring them all under their Yoke.

By this method they make themselves Arbitrators and Masters of their differences, and always cast the Ballance on the side of their own Interest, without any regard to Honour or Justice, and that not by Armies of open force, but by the Intrigues of Confessors, Monks and Prostitutes, or as the Scripture expresseth it by their *Cups, Draughts and Witchcrafts*, as becometh the great Prostitute that hath made the Kings and the princes of the Earth drunk with the Wine of her Fornication. They

THEY ſtill foment now as formerly, and without ſeaſing, Diviſions and Factions in all the Countries of *Europe*, yea even amongſt Proteſtants, by their ſecret Emiſſaries whom they imploy in great numbers, in order to bring them gradually under their Yoke, one way or other, by a Million of Crimes. A famous Spaniſh Politician * who knew their Game well enough, ſaid that there is not ſo much as a Sword drawn, nor a Pike carried in Chriſtendom, that hath not been ſharpen'd in the Forge of *Rome*. *No ſe Saca eſpada, non ſe arbola pica, cuyo el hierro no eſtuviere aguzado en la fraga de Roma.* They had the greateſt ſhare in the War newly concluded, and made their profit on't, tho' the ſimple vulgar are apt to think they have no hand in it.

* *Las Empreſas politicas de Savedra.*

No Body is ignorant of the cunning Invention made uſe of by the POPES formerly, to bring part of *Aſia* under their Yoke, without putting themſelves to any charge, and at the ſame time to increaſe their own Authority and Conqueſts in *Europe*, at the expenſe of the Chriſtian Princes, whom they diſpoil'd. Their way was to perſwade thoſe poor innocent PRINCES to go in perſon to *Aſia*, with great Fleets and Navies, to chaſe the Mahometans from that COUNTRY, for which end the POPES call'd it the *Holy Land*; as if that Land had been holier than another, after having put the Lord Jeſus Chriſt to death. And while thoſe PRINCES were in that COUNTRY, with numerous Armies of their Subjects, by which they diſpeopled their own Dominions, the POPES endeavour'd to make themſelves Maſters of the ſame, or at leaſt ſuck'd their Subjects to the Bone, and drain'd out all the Riches of their COUNTRIES by means of their Clergy. *France* and *England* ſuffered very much by this means, and we have no reaſon to doubt but they would have been much more rich and populous, had it not been for that.

ALL the World knows that the Romiſh Clergy or Church, hath deſtroyed, or caus'd to be deſtroyed by their Orders, more people under pretence of Religion,

than all the Heathen Emperors, and more than all the Nations of the habitable World have done upon that account ſince the Creation of the World. *France* and *England* can teſtifie this from ſad *Experience*.

It's well enough known, that their Councils, that is to ſay, the Luminaries of Popery, the moſt enlightned, and ſincere part of the Church of *Rome* (a mark of the abſolute Reprobation of that Church for ſeveral Ages) It's well enough known, I ſay, that thoſe Councils have eſtabliſh'd it as a Maxim or Rule for ſeveral Ages paſt, that they are not oblig'd to keep Faith with Hereticks, and that Princes are obliged on pain of eternal Damnation, and the loſs of their Dominions, to deſtroy them. Whence it comes to paſs, that not only all the Murders, Robberies, Perjuries, Rapes, and all Crimes in general, are permitted, but commanded againſt all thoſe Chriſtians who oppoſe themſelves never ſo little, to the Intereſts, Tyranny or Ambition of the *Pope* and Clergy; which Sentence doth *a fortiori*, include alſo Jews, Pagans and Mahometans, when the Church of *Rome* ſhall think meet, ſeeing it is clear that they ought not to have any more favour ſhew'd them than thoſe they call Hereticks. From thoſe Principles have proceeded ſo many Maſſacres, Perſecutions, Violations of Faith, Religious Wars, Croiſades and Leagues, to extirpat thoſe who were called Hereticks. Hence alſo proceeded many Aſſaſinations of Princes, and Attempts upon their *Lives*, which *France* hath often had experience of; hence came the Civil Wars in *England* and *Ireland*, the burning of Towns, and Conſpiracies againſt the State. One of the Kings of *France* was formerly whipp'd at *Rome*, in the perſon of his Ambaſſador, by the Popes Order, which is the higheſt Ignominy that can be done to a Nation or Prince. And if we have not freſh and daily Inſtances from their Church, of ſuch Decrees as thoſe of the Councils of *Conſtance* and *Lateran*, or ſuch remarkable Demonſtrations of their Pride and Cruelty; it's not becauſe they have chang'd their principles, but becauſe there is no opportunity offers to do it with ſafety, and

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for the advantage of the Pope. It is no want of good will; the habit remains ſtill, though the Acts are not continually exerted. A Shoemaker, ſays *Horace*, though he lays aſide all the Tools of his Art, and ſhuts up his Shop, is a Shoemaker ſtill.

----------Alfenus vafer, omni
Abjecto inſtrumento Artis, clauſaque taberna
Sutor erat, &c.

We ſee what that Church hath occaſion'd to be done lately, and does yet at preſent in *France* againſt the Proteſtants, and what they would have done in *England*, and for their Inquiſition, it continues ſtill the ſame.

It may be clearly ſeen, by all thoſe proofs which we have produc'd of the Natural and neceſſary Oppoſition there is betwixt the Church and Religion of *Rome*, and the happineſs and proſperity of Princes, States and People, that the ſaid Church and its Religion is falſe to the higheſt degree, there never having been any Religion in the World ſo contrary to the good of Mankind. It hath no remainders of old Chriſtianity, but juſt ſo much as is neceſſary to conſtitute the form of Antichriſtianiſm by way of Excellence, that is to ſay, the moſt perfect Enmity againſt Jeſus Chriſt, by aſcribing to him all ſorts of Idolatry and Impiety, making him the Author of their Tyranny and Cruelty, and feigning an adherence to him, like *Judas*, in order to betray him, and to diſhonour him the more, as an Adulterous Woman diſhonours her Husband, while at the ſame time they perſecute his Followers with the height of Rage, and fill the Univerſe with Blood and Confuſion, and trample under foot, ruin and devour Princes and their Subjects, and all in the Name of Jeſus Chriſt.

The true Religion being come from God, who is the Creator and preſerver of Men and Society, cannot tend to the ruin and deſtruction of States, except we eſtabliſh with the Manichees two eternal Principles, one good and the other evil, which is ſo groſs, that it deſerves no Confutation.

If the Romiſh Religion be good, with all thoſe Miſchiefs and Diſorders which we have ſeen, it produces

naturally and neceſſarly in all Countries where it obtains, God who is all Juſt, all *Holy* and Holineſs it ſelf, the Preſerver of Nations and Mankind, and the Author of the Old and New Teſtament, can neither be Juſt, Holy, Good, Wiſe, True, nor the Author and preſerver of Humane Society, and the Old and New Teſtament cannot have proceeded from any other but the wicked Spirit. *Abſit Blaſphemia.*

God muſt likewiſe, if the Religion of the Church of *Rome* be true, be contrary to the Propagation of Mankind, which it appears to be one of the Favourite Deſigns of *Providence*. He muſt alſo, according to them, approve of Deceit and Impoſture, and Cozenage in the Miniſters of his *Religion*, and in his Worſhip, he muſt likewiſe love Injuſtice, Impiety, perfidiouſneſs, Tyranny, Lazineſs, Idleneſs, Cruelty, Incontinence, Robbery, Profanity, Perjury, Hypocriſy, Murder and Calumny, which are ſo eſſential to the Popiſh Religion and the *Roman* Clergy.

I leave it to Divines to treat of the Idolatry, Hereſie, Superſtitions. *&c.* of this pretended Church, which agree ſo well, and are ſo very becoming to all the reſt which we have ſeen, and which cannot indeed be otherwiſe, and are the natural Effects of the Ambition of thoſe Miſchievous Creatures, as well as the reſt; for as *Saint Chryſoſtome* ſays well, *Dominii deſiderium errorum eſt genitrix. i. e.* That Ambition, or a deſire of Dominion, is the Mother of Hereſies; and therefore *St. Paul* reckons Hereſie amongſt the Works of the Fleſh. For the *Popes* not being able to eſtabliſh their Authority in the World, but by introducing thoſe Practices into the Church, and the *Diſorders* of which we have ſpoke before, that ruin all the Popiſh Nations, have been oblig'd entirely to corrupt the Morals and Doctrine thereof, and to ſuppreſs the light of the Goſpel, which would have diſcover'd their *Exorbitancies* and iniquity to Mankind and have inclin'd them to oppoſe their Ambition. For this Reaſon they favour'd all manner of Ignorance and Vice, that they might the better extinguiſh amongſt Men,

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all Fear and Knowledge of God, and all Generosity. And seeing Men could not live without Religion good or bad, they afterwards hurry'd them head-long into all sorts of Idolatry and Impiety.

If they had not intirely corrupted and falsified the Christian Religion, and People had known the Doctrine of the Old and New Testament, they would never have submitted to Practices and Customs so contrary to the publick Good; Princes and their Ministers would never have suffered a Religion to be established among them, which is so much contrary to their Rights, Arts, Husbandry, Manufacture, Commerce, Propagation, good Morals, and the Publick Peace of Nations.

Let us but read and consider the Old and New Testament, or only the Ten Commandments of God's Law, we shall find nothing commanded therein, but what is Excellent and worthy of God, and wonderfully suited not only to the Temporal good and advantage of every Man in particular, but also to that of People and Countries, and the whole World in general; so that if the great Wits of this Age, who pretend to be Men of Parts, though they be indeed meer Fools, would consider this sedatly, they would be obliged to own, whether they would or not, by comparing this with the Conduct of all the Politicians in the World, and their pretended Skill in the Government of their People, that there are no other Rules of true policie, for regulating of Morals, and making every particular Man as profitable as can be to Society, but those that the Law of God and the Gospel furnish us with, and that every thing which does not agree with that, and is not conformable thereunto, is nothing else but error and destruction. I don't mean only the Political Laws of *Moses*, as they are call'd to distinguish them from the Moral Law, under which the Commonwealth of *Israel*, became so flourishing, and was peopled in such a manner, as seems incredible to those that read their History; but I mean also and chiefly the Moral Law, which certainly contributed still more than the Political Laws of that People, tho' but very

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ry ill obſerved, to make them ſo rich and powerful. I joyn alſo thereunto at preſent, the Goſpel, which not only regulats our Actions, but alſo our Thoughts and Words, and hath giv'n us a Model of Incomparable Charity, and furniſh'd us with new and powerful Motives to this Vertue, by revealing to us clearly the ſaving Grace of God, that we may live all in general, Princes and People, and every one in particular, Soberly, Juſtly and Religiouſly, which comprehends all our Duty to God, our Neighbours and our ſelves, wherein, if we did acquit our ſelves, Men would not only be happy in the Life to come, but alſo in this, and Nations would become incomparably more powerful, populous and rich than they are; For *Godlineſs hath the promiſes of this Life, and that which is to come*: Which of it ſelf might be enough to convince our Deiſts (many of whom value themſelves highly on the account of their Senſe and Ability, and think they are able to Govern Kingdoms) of the Divine Authority of the Holy Scriptures, if there were no other proofs of it.

In that Divine Book alone are the true Rules of Policy to be found.

All the World agrees in this, without thinking on it, when they ſay that Honeſty is the beſt policy, that is to ſay, to obſerve the Law of God, and cauſe it to be obſerv'd by others, which is no leſs eſſentially Neceſſary for the good of the State than for Salvation. But the Church of *Rome* hath confounded all thoſe Nations, as I have alreſdy ſaid, and having govern'd the World for a long time, hath introduced a curſed ſort of Politicks into the ſame, quite contrary to that which the Law of God preſcribes, but ſuited indeed to her own Doctrine and Morals, by which after ſhe hath blinded the Eyes of Princes and People, ſhe leads them whether ſhe pleaſes;

It is certain, that if Princes and Magiſtrates applyed themſelves, as they ought, if it were no more but for their own Temporal Intereſt, and the good of the State, to make the Laws of God to be obſerved, by puniſhing Delin-

Delinquents ſeverely, and if the Church concurring with the Magiſtrates, did her beſt by Doctrine, Example and Diſcipline, and if every particular perſon would alſo do their *Duty*, they would ſee their Dominions, Provinces, Cities and Families flouriſh otherwiſe than ever they did hitherto. If it were thus, no body would do to another what they would not have done to themſelves: Every one would have his own; Induſtry and diligence would be much more in vogue than 'tis; Injuſtice which reigns ſo much at preſent in Courts of Judicature and elſewhere; Rapine, Robbery, Idleneſs, Impoſture, Cozenage, and Deceit in matters of Religion, which have rendered the Popiſh Clergy ſo powerful by the *Ruine* of the people; Bankrupts, Coiners, Murders, Knights of the Poſt, Lying, Unfaithfulneſs, all of them ſo contrary to the Repoſe and Proſperity of Countries, would be baniſh'd in a great Meaſure; Cruelty and Perfidiouſneſs ſo eſſential to the Church of *Rome*, Incontinence, which at this day makes ſuch a *Ravage* amongſt Men, and is look'd on as a meer trifle without Puniſhment or Publick Cenſure, tho' I make bold to ſay, it is the root of all other Crimes, and occaſions more Diſorders at preſent than Murder and Robbery both, becauſe thoſe are in ſome Meaſure puniſhed; Drunkenneſs, Unfaithfulneſs Intreaties, and publick and private Contracts; the Spirit of Tyranny in Princes towards their Subjects, the Rebellion of Subjects againſt their Princes, the diſobedience of Children to their Parents. *&c.* all of them ſo contrary to Commerce, Propagation, and the Repoſe of People, ſhould be exterminated for the moſt part.

In a word, Vice being either baniſhed or repreſſed by the method of this true *policy*, Virtue would take place, by which Nations ſhould proſper at another rate than they do, and Princes would be incomparably more Potent. In this caſe alſo, Men would be abundance more long-liv'd, healthful and vigorous, Marriages would become more numerous; by which, together with the Mildneſs of the Government, the Induſtry and Diligence of all ſorts of people, Countries would become infinitly more populous,

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ONCE more ſtill, I will adventure to ſay that it is in the Holy Scriptures alone, that thoſe wiſe Politicks are to be found; which are capable of enriching a Nation, and making it Potent; ſo that the falſe politicians of the World have ſought for it in vain elſewhere for ſo many Ages, and all of them complain that they could never hitherto find it.

THIS does not hinder, but the Wiſdom of God out of his profond and juſt Judgement, ſuffers Tyrants ſometimes to proſper in their wicked Deſigns, by contrary Maxims, as may be ſeen by the example of the popes, who making uſe of the Credit that they had acquir'd in the Quality of Biſhops of *Rome*, to domineer over Sovereigns and their people, under pretence of Religion, have ſubjected both the one and the other, by Millions of Crimes of all ſorts. This is ſo far from deſtroying what I have ſaid, that it confirms the ſame, for if they have rais'd themſelves by thoſe wicked methods, they have done incredible miſchiefs to Mankind; which is juſt the ſame as in every Country and City, there are Villains who ſucceed in Robberies and Injuſtice, though they be look'd upon with horror, as the plagues of Society, who violat the Laws of God and the State, and deſerve to be totally rooted out.

THIS is it which hath oblig'd the popes, in order to cover their injuſtice, as I have already ſaid, to corrupt and change the Law of God, and to conceal the Scriptures from the people, and after having eſtabliſhed Morals contrary thereunto, to overturn the Doctrine of the Faith, that ſo there might be a proportion betwixt the Maxims of their Government and their Opinions, and that their Tyranny might not be diſcovered by the inequality betwixt them. This is it that brought forth the Fine Doctrine of Tranſubſtantiation, of the Sacrifice of the Maſs, the Infallibility of the Church, and many others.

FOR if they had not overturn'd the Rights of God and Man in their Doctrine and Worſhip, as well as in the Government and Diſcipline of the Church, and if they had not extinguiſhed all the Light of Revelation, as well

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as that of Reaſon, the Light that ſhould have remained in the Doctrine, would have diſcover'd their Tyrann and Injuſtice, and the intention they had to make themſelves Maſters of the World, and bring the ſame under their Subjection. So likewiſe, if their Eccleſiaſtical Government, their Maxims and Practice had been conformable to the Scriptures and good Senſe, and had contain'd nothing contrary to good Order, and the proſperity of people and Nations, and that together with this, the Doctrine and Worſhip of their Church had been extravagant and ſenſeleſs, as they are at preſent, Men would have ſtill preſerved one of their *Eyes*, and have been altogether blind, but muſt have perceived the falſehood and injuſtice of the one or the other, that is to ſay either of the *Doctrine* which the Popes had impos'd upon them, or of their conduct in the Government of their Church, and ſo would either have demanded a Reformation, or ſhook off their Yoke; ſo that it's viſible that it was abſolutely neceſſary for the Intereſt of the Church of *Rome*, that their Morals, and alſo the External Government of their Church, and in one word, their whole Tyrannical Economy and their Doctrines, ſhould anſwer one another.

It is nothing but Ambition at the bottom which hath occaſion'd all theſe *Diſorders*, and that alſo by degrees, for no one Man could form the project thereof all at once, but during the many Ages that this Myſtery of Iniquity has been at work, the Court of *Rome* has improv'd all occaſions, and the Circumſtances of Time, Place and Perſons.

All this is apparently come to paſs very naturally, and by the little that we know of the Corruption of Mens Hearts, we may perceive that thoſe who are very Ambitious are able to commit inſenſibly and by degrees, proportionably to the Oppoſition they meet with, whether it be by the Eſtabliſhed Laws, or by Men, Millions of Crimes, and trample under *Foot* all Laws Humane and Divine.

We have all of us thoſe Seeds of Injuſtice and Pride, and if God did not reſtrain us by his Providence, but preſented ſuch Opportunities unto us as he hath done to

the Popes, to become Maſters of the World, we ſhould by degrees become as wicked as they. *Nemo repente fit turpiſſimus*, No man arrives to the height of Wickedneſs but by degrees, and in this caſe Ambitious Perſons would reaſon with themſelves, much after the ſame manner as he did formerly, who ſaid, *Si violandum eſt jus, regnandi cauſa violandum eſt*; If it be lawful to break through Law in any Caſe, it is lawful to do it for a Crown and a Sceptre.

THE Heart of Man is univerſally and at all times the ſame.

LET us ſuppoſe, that ſome ambitious Prelate had Authority enough among the Proteſtants to form ſuch Deſigns, as were thoſe of the *Biſhops of Rome*, to raiſe themſelves in the firſt place above other Biſhops and Prieſts, and afterwards over Princes and People, they would go near to make uſe of the ſame Methods, as the Popes and their Clergy did; and as they ſhould receive oppoſition from time to time from thoſe that would endeavour to reſtrain and tie them up to the *Laws* of God and Men, if they and their *Succeſſors* ſhould overcome thoſe Oppoſitions, they would by degrees ſuppreſs the Holy Scripture, overthrow all Morality, and introduce an Univerſal diſſoluteneſs of Manners; ſo that the Proteſtant or Chriſtian Religion, without changing its Name, for that to be ſure they would not do, ſhould become in the firſt place like that of the *Church of Rome*, in Government and Diſcipline, and next in Doctrine and Worſhip, that is to ſay a perfect Brigandage or Robbery, and that Proteſtant Pope ſhould become a Tyrant over Proteſtant Princes and People, by calling himſelf their Common Father, and ſhould likewiſe become Maſter of the States, Honour and repoſe of their Subjects, without any hopes of Reformation, but by a Miracle wrought by the Almighty.

THEY would alſo eſtabliſh an Inquiſition, and infinitly multiply the number of their Eccleſiaſticks, that is to ſay their Guard-Men, and would neither ſpare perfidiouſneſs nor Cruelty to accompliſh their Deſigns, and

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to maintain and augment their Authority. They would pretend to Infallibility as well as the *Pope*, and claim as much Right as he to change the Law of God, and to make that ſin, which is no ſin, and ſin to be accounted Duty. They would pretend to all power in Heaven and *Earth*, and would labour inceſſantly to divide *Proteſtant* Princes amongſt themſelves, and with their Subjects, weaken them by all means, that they might keep a Curb in their Jaws, and hold them in dependence upon themſelves. They would raiſe Wars for them without number, Maſſacre thoſe that ſhould oppoſe their Impieties and Ambition from time to time; nor would they be wanting if they found it neceſſary to have Orders of Clergy-Men, reſembling the Monks and Jeſuites, or worſe than thoſe if they could, under other Names, and would likewiſe aſſemble Councils, wherein they would eſtabliſh and make *Decrees*, like thoſe of *Conſtance*, *Lateran* and *Trent*: *Et totus Orbis Proteſtantium miraretur ſe eſſe Antichriſtianum*; ſo that the whole Proteſtant World ſhould wonder at us being become Antichriſtian.

So that while the Pope and the Romiſh Clergy, are poſſeſſed of a Power of Dominion and Rule, and that they will always be, unleſs God ſtir up ſome great and potent Prince to bring that raſcally crew to themſelves, as I hope he will; but untill that time they muſt always of neceſſity be cruel and perfidious by their Principles and Maxims, and pretend to Infallibility in their Doctrine, Worſhip and Morals, becauſe they have neither Titles nor Foundation for their Uſurpations, which are palpable and groſs; for if they had, they could no more be charg'd with Uſurpations and Injuſtice, and if they were not Uſurpers, they would not maintain their own Rights nor Gods, as they impiouſly pretend by committing ſo many Crimes, and pretending to Infallibility, with ſo much Impudence as they do, when they find no other way to colour their Impieties. There's none but unjuſt and barbarous Uſurpers, who can make uſe of thoſe pretences as they do.

The moſt clear ſighted Proteſtants ordinarly look upon the Church of *Rome*, in regard of its Doctrine, as a

Medly of Idolatries, *Here*ſies, Superſtitions, Error and Blaſphemous Doctrines; and in regard of their Morals, as a compoſition of perfidiouſneſs and Infidelity, Cruelty, Impurity and Pride; and they judge that all thoſe together conſtitute and make up the eſſential form of that Church, and they are not deceived. But at the bottom it is Ambition alone, as I have ſaid, which hath produc'd and maintains all thoſe things, and is the Soul of their Church. One proof of this is, that there's no men who do leſs believe their Doctrines, than the Men of *P*arts amongſt themſelves, who govern all, but chiefly the Court of *Rome*. In their Civil Converſation among other Men, they don't appear much worſe than they, as has been ſaid already; and there's no room to doubt, but if the Pope and his Clergy could be aſſur'd by the Orthodox Church, that in caſe they would embrace the pure Chriſtian Religion of the Proteſtants, they ſhould have the ſame Dominion and Power over the Kings, Princes and People of the *E*arth, and the ſame *Re*venues, Dignities and Means to advance all thoſe who adhere to them; there's no doubt, I ſay, but they would prefer it, how wicked ſoever they may be, becauſe it is more conformable to Scripture, *R*eaſon, and the natural light of Conicience, which oft pinches them, notwith ſtanding their profound and inveterate Habits of Error and Crimes.

I confeſs, That it were impoſſible for their Tyranny and Authority to ſubſiſt with that Religion, which is pure Chriſtianity, and the only Religion becoming the Excellence of Man, and therefore they were obliged to root it out of the Church of *Rome*, that ſo they might reign in it. But they have at leaſt ſo much Equity, that Men of Senſe among them, who would perſwade others to embrace their Communion, don't demand that they ſhould believe their Doctrines, which they have no Eſteem of themſelves, but only that they ſhould go to their Church, and for other things, permit them to believe as they pleaſe.

It muſt then be purely and ſimply Ambition, and a deſire to Dominion, which hath ruined the Church of *Rome*

or

or the Clergy, and which continues to ruin them ſtill; take but that Vice away from them, their Tyranny will ceaſe, Chriſtian Morality would reaſſume its place, they would neither be Idolatrous, Superſtitious nor Heretical, Cruel nor perfidious. Tranſubſtantiation, and the Infallibility of their Church, and all other monſtrous Opinions would fall, their Diſcipline, Obſervacions, Cuſtoms and Uſages ſo pernicious to the welfare of People and Countries, ſhould be aboliſh'd, and we ſhould ſee Induſtry, Arts, Manufactures, Commerce, Agriculture Sciences flouriſh every where, and their Clergy themſelves would become Chriſtians upon the Matter, and honeſt Men.

THOUGH there was never any Religion in the World more contrary to the Goſpel and *Reaſon*, than that of the Pope, in regard of Doctrine and Worſhip; yet I will adventure to ſay, that it is ſtill more deteſtable, in regard of the *Tyranny* which is exerciſed therein by the Pope and his Clergy.

FOR the better underſtanding of this, I maintain that if it were poſſible there were but two Religions in the World, one whoſe Doctrine, was well founded on Scripture and Reaſon, but the Morals Impious, and the Maxims of *Eccleſiaſtical* Government Tyrannical and tending to the Oppreſſion and *Ruin* of *Princes* and their Dominions. And that on the contrary, the *Doctrines* of the other were abominable, contrary to Scripture and good Senſe, but its Moral *Practice* Good, and its Eccleſiaſtical Government tending to the advantage of Sovereigns and their People, to make Countries Flouriſhing, Rich and populous, and maintaining peace and *Tranquillity* in them. *There's* no Man of *Senſe*, but would confeſs the Second Religion, would deſerve the Protection of the *State* better than the firſt. So that if the Proteſtants ſhould become Idolaters and Hereticks, and teach Tranſubſtantiation, Purgatory, the Invocation of Saints, Addoration of the half of one of the two Sacraments, and that of Statues and Images, or ſuch like Doctrines; their Morals and Maxims of Eccleſiaſtical Governmen, re-

main-

maining the ſame as they are at preſent, that is to ſay, allowing to God, Princes and people all their Rights, as to what relates to Morals and the Government of Church and State, their Religion ſhould better deſerve the Protection of the State, than that of a Church, which ſhould deteſt Tranſubſtantiation, Purgatory, *&c.* and at the ſame time by their Maxims, obſervations and Tyranny fill the World with Deſolation and Vice, and ruin Princes and People, as the *Roman* Religion does

So that it appears hence, that the Church and Religion of *Rome*, are yet more abominable by their *Tyranny* and Morals, than by their Idolatries and Errors. The Pope and his Clergy are more Antichriſtian by the Tyranny that they exercile over the Souls and Bodies, the Eſtates, Honour, Life and Repoſe of Princes and People, than in regard of their *Specularive* Impieties and Worſhip. But I confeſs, that the one cannot be without the other. Where there is ſuch an horrible Tyranny, Religion cannot long remain pure in Doctine, and where the Opinions are ſo Monſtrous, their Morality and Church Government muſt needs become deteſtable, and tend to the ruin of States.

I confeſs that in relation to God, it is equally impoſſible, according to Scripture, for privat Idolaters, and thoſe that practiſe a Morality deſtructive to Society, to be ſav'd; ſo that in that reſpect the Matter is equal, but it is not ſo with reference to the State.

Experience teaches us that there are Idolaters who are Morally honeſt, as to *Dealings* betwixt Man and Man, and good Countrymen, who deſerve the protection of Magiſtrates, and that there are ill Men amongſt the Orthodox, who deſerve to be cut off, or chaſtiſed ſeverely, as Murderers, Fornicators, Robbers, *&c.*

As to *Sovereigns* and all Magiſtrates, the good of the State is always preferr'd to that of the Church, as Nature in order preceeds Grace, and the Light of Reaſon that of Faith. For the Church cannot ſubſiſt without the State, but the *State* can ſubſit well enough without the Church; hence it follows that Diſturbers of the publick

peace

peace, and thoſe that plunder and ruin people, deſerve better to be cut off or baniſhed out of a Country than Idolaters or Hereticks, that don't trouble the *State*, And that the Church of *Rome* who is guilty of both, that is to ſay, ruins States, and is Idolatrous, deſerves more to be deſtroyed upon the former account than the latter.

HISTORY informs us, That the Spirit of Domineering and Tyranny began firſt in the Church of *Rome*, after which Vice and Ignorance, and next Idolatries and Hereſies infected her in Crouds, and deſtroyed all her Doctrine and Worſhip. For the POPES did firſt attack the Temporal Rights of Sovereigns and people, before they made any attemp upon the publick Worſhip.

HAD they been chaſtis'd for their Ambition, and kept under as they ought, the Chriſtian Religion had not been deſtroyed utterly among 'em, and people and Princes would have preſerved their RIGHTS. It is the Natural Order of the Ambition of the POPES and their Clergy, that in order to promote their Deſigns upon the temporal Rights of Sovereigns and People they make uſe of what they call Spiritual Methods, to attain their end. Whence it follows, that Sovereigns ought to abhor them more for their ambition and Tyranny, than for their Doctrin, tho' the one cannot ſubſiſt without the other, and they ought not to delay one moment the exterminating of ſuch a Religion out of their Dominions, when it is ſo clearly demonſtrated to 'em, as I have done, that it lays them deſolate in ſuch a terrible and amaſing manner.

AFTER ſo great a number of Political Reaſons, which ſo manifeſtly prove the falſehood of the Romiſh Religion, the Papiſts, who henceforth continue obſtinate, muſt find out other Methods to palliate it, and not apply themſelves to refute all our Arguments from Sripture, Reaſon and *Senſe* againſt their Opinions and pretended Myſteries, but to prove, if they can, that all the Reaſons I have brought againſt them are falſe, and that the XVIII. Articles, by which I have made it appear, that they lay Countries deſolate, are ſuppoſititious or of no

conſe

conſequence. But when ſhall they be able to do it? They will not find it eaſie to diſentangle themſelves from the Arguments here laid down, which are ſo palpable and obvious to Senſe.

It will be to no purpoſe for them to alledge the Infallibility of their Church, as they have ſucceſsfully done to maintain Tranſubſtantiation, for here their Sophiſms cannot ſo much as impoſe upon a Servant-Maid, who of her ſelf may judge of my Arguments, which relate to matters of Fact that they themſelves touch and manage, are viſible, and plain, and proportioned to the capacities of the moſt Ignorant, and which may all be examened to the bottom in a very little time.

There's no need of underſtanding Hebrew, Greek or Latine for this, nor Divinity and Philoſophy, nor ſo much as to read the Old and New Teſtamen, or thoſe they call the Fathers: The diſcuſſion of this Point is not tedious, and it will be to no purpoſe for the Papiſts to alledge preſcription in this, no more than it would be for a Troop of highway-men, Pickpockets or falſe Coiners, who had been accuſtomed to the cutting of Purſes without being taken notice of, or had for a long time cheated and ruined a Senſeleſs people, who did not obſerve that their Money was Counterfeited. The miſchiefs are too great and manifeſt, not to have a remedy attempted as ſoon as poſſible, when ever they are diſcovered, otherwiſe Princes and people, who are ſo much concern'd therein, muſt have loſt their ſenſe.

It appears plain by what I have ſaid, that ſo many perſons, who for diverſe Ages, have paſs'd for great Miniſters of State and Politicians, in Popiſh States and Kingdoms, were in reality nothing; but on the contrary mean ſpirited Men, that either did not perceive thoſe Diſorders of Popery, which are obvious to every Mans View, nay, as I may ſay, leap on his Face, or ſuffered a Religion ſo ridiculous and ruinous to Soveraigns and their people, and ſo contrary to good Manners, to take place, and to be the Religion of the State.

This

This Treatiſe which proves ſo evidently, and in a Method ſuited to the Capacity of the moſt Ignorant and Unlearned Perſons, the Falſhood and Tranſcendent Malignity of the Church of *Rome* and her Religion, and which I defie all or any of them ever to anſwer, will hence-forward take of the Mask from all the Hypocritical Clergy of that Church, who though they believe nothing of their Religion themſelves, yet they pretend to be ſincerely of her Communion, under a Counterfeit Allegation, that the Holy Scripture is Obſcure, and that the ſaid Church is Infallible, whereas they are in good earneſt retain'd in her Communion meerly by their Love of Eaſe and the World, and a Spirit of Profanity, that they may enjoy the Senſual Pleaſures, and Carnal Delights, which are the Lot or Inheritance of the *Romiſh* Clergy.

So that henceforward the Popiſh Clergy can't but be underſtood ev'n in *Popiſh* Countries themſelves, to be the greateſt Enemies of the State, and of Mankind.

And henceforward we ſhall have Reaſon alſo to look upon all the other Papiſts, who can read or have heard thoſe Reaſons Diſcours'd of, as Impious profane *People* without Religion, and that Love nothing but the World; if they ſtill continue in the unhappy Communion of that great Harlot, ſeeing her Shame and *Uncleaneſs* cannot in any wiſe be conceal'd.

We ſhall moreover have more *Reaſon* now than ever to look upon all Proteſtants, Great or Small, *Princes* or Subjects, that renounce the Reformation or rather Chriſtianity, to embrace Popery, as declared Enemies of the State, ſeeing Popery is ſo evidently prov'd to be the Bane of all Countries, where it is the obtaining *Religion*: Nor can we in particular, entertain any more favourable Opinion of thoſe *Engliſh* Proteſtants who continue Jacobites, though they do not change their Religion.

This ſhould alſo make ſuch Proteſtants bluſh who entertain, or rather would bring others to entertain a good Opinion of the Church of *Rome*, as if it were

ſtill a True Church, and comparable in any degree to the Church of *England*, or other Reformed Churches; whereas there's no more compariſon to be made between them, than between *Chriſt* and *Belial*, the *Temple* of God and that of *Idols*.

I hope alſo by this way of writing, to deliver the World from abundance of Diſputes and Vain Queſtions, about the Popes Supremacy, whether he be the Center of Unity, the Source and Fountain of Eccleſiaſtical Miniſtry, that is, of the Miſſion of all Biſhops and Miniſters, to which Pretenſions he has no more Right than the *Muphti*, as alſo about the Infallibility of the Pope, and his Church, Tranſubſtantiation, Invocation and Adoration of Saints and Angels, and a thouſand Inanimate Creatures; in which Vain and Fooliſh Diſputes, the Proteſtants loſt abundance of Time, in endeavouring to convince the Popiſh Clergy, of the Folly and Falſhood of thoſe Opinions, which they themſelves know to be Falſe, as well as we, and without Foundation, and laugh at us in their ſleeve, that we ſhould think them ſo ſimple, as to believe thoſe nonſenſical and ridiculous Opinions.

If they believed their own Doctrines and pretended Myſteries, they would not profane them as they do, forcing People by a thouſand torments to go to their Maſs, and to ſwallow down their pretended God of Bread, which the Proteſtants profeſs publickly to abominate, as they do their other Myſteries.

By this means I hope I have alſo delivered our Divines from a ſort of Neceſſity they lay under, by reaſon of their Controverſies with the Papiſts, to read again and again thoſe Books call'd the *Fathers Eccleſiaſtical Hiſtory*, *the Hiſtory of Councils*, *the School-Divines*, *Canoniſts* and *Decretals of the Popes*, &c. which are all of 'em Vain Studies, for the moſt part; yet they were oblig'd to ſpend great deal of time in following them, which might have been better improved in applying themſelves only to Meditating and ſearching out the Meaning of the Holy Scriptures, which has been much better underſtood ſince

ſince the Reformation than in all the Ages preceding, and is the only *Study* in which a Mans whole Life can be profitably ſpent.

HENCE we may alſo perceive of how little conſequence it is to us, in regard of our Controverſies with the Church of *Rome*, to know which of the two Hiſtories of the *Council of Trent* is the Trueſt and moſt Faithful, *viz.* that of the Incomparable *Fa. Paolo*, or that of the Profane *Cardinal Pallavicini*, call'd of a long time his *New Goſpel*, which does not deſerve to be read, ſeeing we have a thouſand other ſtronger Proofs of the Impiety of the Court of *Rome*, and their pretended Religion, than that Hiſtory of *Father Paolo*, though excellent in it ſelf, as to the Matter of Fact.

WE may very well ſay, that the *Council* of *Conſtance* and *Lateran*, did Evidence and Eſtabliſh as great Impieties as the *Council* of *Trent* diverſe Ages before it. That which was moſt fatal to *Chriſtianity* in that Impious laſt *Council*, was, that all the Idolatries and Hereſies of the Church of *Rome*, as alſo her Tyranny, were therein Conſecrated and Eſtabliſhed in Form of Laws, with Anathemas; ſo that if there were any remainder of Chriſtianity in that pretended Church before the *Council* of *Trent*, which is indeed very much to be doubted, it was abſolutely deſtroyed thereby; eſpecially if we conſider, that by Vertue of the Deciſions of that pretended Council, where the Proteſtants could not aſſiſt, becauſe it was not free, and all was done therein by Bribes, Violence and Treachery, againſt the Proteſtations of almoſt all the Princes of Europe even Papiſts, who had demanded a Free Council, By Vertue I ſay, of the Deciſions of that Profane and Impious Aſſembly, the Pope and his Clergy did afterwards put in practice all the Cruelties and Barbarities imaginable, in order to quench the Light of the Goſpel in the Blood of the Reformers, and did alſo highly raiſe the fury of their Inquiſition, which Tribunal alone proves the abſolute Reprobation of the Romiſh Church, better than any thing that was done in the *Council* of *Trent*.

THE Church of *Rome* has retain'd nothing of Chriſtianity but the Name, and ſome ſmall Appearances of it, in order to enrich herſelf by them, juſt as the *Rovers* of *Algiers*, who put out a Chriſtian Flag when they deſign to enſlave and ſwallow up the Chriſtians; for at the bottom there's nothing in the Church of *Rome* but Idolatry, Perfidiouſneſs, Cruelty and Tyranny.

IT would ſeem reaſonable alſo, that after ſo many and ſo evident proofs, that the Pope is the greateſt Enemy of all the Chriſtian States, and of Chriſtianity it ſelf, that Proteſtant Travellers ſhould be more ſcrupulous to kiſs the Popes Foot, when they are at *Rome*: For 'tis not as a Temporal Prince that the Pope impoſes upon them ſuch an Ignominious and an Abject Submiſſion, but as the *Antichriſt* or *Vicar* of *Chriſt*; for the word ἀντίχριστος ſignifies that, as ἀντιβασιλεὺς ſignifies a *Viceroy*, & ἀνθύπατος a *Proconſul*. The Pope, I ſay, and all his Court take it to be a Religious Worſhip, and in acknowledgment of his Almighty Power, both in Heaven and Earth, as being the *Vicar* of Chriſt, or the Antichriſt; not as *Enemy* of Chriſt, which the word ſignifies alſo by the ſpecial Providence of God, tho' he be ſuch an one Καὶ ἔχουσιν I know Travellers commonly have but a mean Idea of *Religion*; and do this meerly out of a baſe Covetouſneſs to get the Popes Golden Medal, and fancy that 'tis only a civil reſpect which they pay to him, as to a Temporal Prince, and not a Religious one: But 'tis a horrid miſtake: For the Pope pretends it is due to him, by Vertue of a Prophecy in the Old Teſtament, by which 'tis ſaid of the Meſſias, *That all Nations ſhall bow down and ſubmit to him, and lick the duſt of his Feet.* Otherwiſe the Pope has no ground to pretend to that exceſſive and ſhameful Submiſſion, above ſo many Princes in the World, who have a greater Temporal *Power* and *Revenue*, are of a far nobler *Pedegree*, and are infinitely better in all reſpects than he is; So that all thoſe Travellers who are guilty of that, commit beſides the ſin againſt God, a horrid baſeneſs againſt 'emſelves and Chriſtianity; and in truth, I ſhould think that thoſe who will

will be ſo baſe hereafter, as to ſtoop to that Villany for the Golden Medal, would make no great ſcruple to proſtitute themſelves alſo for Money to the other Roman Prelates at *Rome*. *& Muliebria pati.*

There is nothing in my Opinion more capable of inſpiring one with *Low* and abaſed Thoughts of Mankind, than to ſee *Kings* and Princes, and their Counſells, who ought to be the moſt clear-ſighted and prudent of all Men, as to what concerns the Welfare of their Dominions and People, to ſuffer themſelves to be led by the Noſe, by the moſt Vile and Abject *Raſcals* in the World, who have impoſed ſuch a Fooliſh and Shamefull Religion upon them, under pretext of which they pillage, ruine, and lay waſte their Countries, without their perceiving it, or at leaſt endeavouring to deliver themſelves from that Yoke of Slavery.

The Church of *Rome* is not contented thus to treat thoſe that ſhe hath already brought under, but would alſo ſwallow up all others, and yet if you'l believe her, ſhe is, as I have ſaid, infallible, and there's no Salvation to be hop'd for, but in her Communion, and by ſubmitting to her Yoke; which is all one as if the moſt diſſolute Proſtitute in a City, ſhould alledge that all the honeſt Women are debauched, and cannot learn how to behave themſelves except they come to her School: Or juſt as if a multitude of Profligate, Impious Debauchees, *Thiefs*, *Falſe* Coiners and Murderers, pretended to impoſe a new Religion upon Men, to Adminiſter Juſtice to all the World under pretence that ſome of their Anceſtors, from whom they claim a *Direct* and Legal Succeſſion, were honeſt Men, and acted in thoſe Stations a thouſand years ago. *For* it is juſt the ſame; the Popes pretend to be Succeſſors to the *Biſhops* of *Rome*, who were, as they pretend, the Succeſſors of Saint *Peter*, but what conſequence can they draw from it, if it were true, ſeeing they are now all Idolaters, Hereticks & the greateſt *Tyrants* in the World, and have been ſuch for ſeveral Ages, Is it not certain that *Judas*, tho' he was an Apoſtle himſelf, forfeited his Right to his Office, by betraying his Maſter?

Maſter? how much more have the Popes and the Popiſh Church forfeited it, who out-do him as much as the Prototype uſes, to out-do it's Type.

Let's ſuppoſe that the *Mahometan Muphtis*, who are a kind of Chriſtians, as well as the Popes, ſince they acknowledge Chriſt for a great Prophet, did pretend that they are the Suceſſors of thoſe Biſhops of *Aſia* to whom St. *John* in his *Revelation*, directs ſome Admonitions, who had at leaſt as much Right to pretend to be the Succeſſors of the Apoſtles, as the now Biſhops of *Rome*. Let us ſuppoſe, I ſay, that thoſe *Muphtis* did pretend now, not only to have their Miſſion from Chriſt, but to be the Center of Unity amongſt Chriſtians, and under that pretence oblige us to turn Mahometans, would the Popiſh Church think their Arguments good; and yet they have as much Right to ſuch pretenſions as the Pope and his Clergy, who are more Antichriſtian than they.

The Pope then and his Clergy being without Controverſy, as I have demonſtrated, the greateſt Enemies to Jeſus Chriſt, and to the Chriſtian Church; is it not a horrid Piece of Impudence and Folly, to pretend that they are or may ſtill be the Fountain of the Eccleſiaſtical Miſſion and Miniſtry? It is againſt God's Holineſs, Truth and Wiſdom to think ſo, and *Blaſphemy* to ſpeak ſo: For did ever any wiſe Prince truſt his Authority, his Perſon and Family to Rebels and his greateſt Enemies, does not he on the contrary, deprive them of all their Offices, and of all his Favours, for otherwiſe he ſhould countenance their Rebellion and Crimes; but when they have ſubmited and ſworn *Fidelity* afreſh: then if he thinks fit to pardon them, and give them their Offices again, there muſt be new Patents and a new Commiſſion; or elſe he would be guilty of Folly againſt his own Crown and Dignity; juſt the ſame as if our *Lawful Sovereign King William*, did truſt his Authority, Perſon and People to the Iriſh, who are in the late *Kings* Service in *France*, and his own greateſt Enemies, and that

they

they ſhould exerciſe that Authority without renouncing Popery, Idolatry, and the late King. This might juſtly be called a truſting the Sheep to the Wolves. Unleſs *Peter* after the abjuring of his Maſter, had repented of that great ſin, and been alſo reſtor'd by his Maſter to the Apoſtleſhip, by a thrice-repeated Commiſſion to *feed his Sheep*, as he had three times abjured him; Unleſs, I ſay, Chriſt had ſo ſealed his Pardon and renew'd his Commiſſion, he had forfeited his Apoſtleſhip: How much more then hath the *Popiſh* Church forfeited all her pretended Priviledges, by the multitude of her Idolatries, Hereſies, Execrable Morals, and by her tyranny over Princes and Nations?

It's a Folly in Proteſtants to diſpute ſeriouſly with the Roman Clergy, and quote Scripture, or bring Reaſon againſt them; for they know very well that the Scripture is againſt them, otherwiſe they would not prohibit the Reading of it, nor ſpeak with that diſreſpect of the ſame, as they do; it is juſt the ſame as if you would endeavour to diſpute Highway-men or Proſtitutes out of their way of Living, which they have choſen before all others, with a Reſolution never to abandon the ſame.

It's a Maxim in Logick, that one ought not to diſpute with thoſe who deny Principles, nor with thoſe who impudently Controvert certain Truths. And can any Society be more guilty of this, than the Church of *Rome*, who orders thoſe of her Communion to violate all the Commandments of God, all the Maxims of Chriſtianity, and all the *Laws* of Nature and *Society*, to Convert Men, as ſhe calls it, to her Religion? Can there be any thing more effronted and impudent than that pretended Church, when in her Debates with us, ſhe aſſerts alſo, as I have ſaid already, her own infallibility, in Pillaging, Ruining and laying Deſolate thoſe Nations that ſubmit to her Yoke; and likewiſe by denying that there was any *Perſecution* in *France*, or that their pretended *Sacrament* is Real Bread, *&c.*

To what purpoſe is it to Diſpute of Religion with ſuch

ſuch a Church, which for ſeveral Ages hath impudently Anathematiz'd thoſe who Communicate in both kinds, though ſhe own'd at the ſame time, that Jeſus Chriſt commanded we ſhould do ſo; when he inſtituted that Sacrament, and that the Apoſtles and Primitive Church did the like.

It exceedingly delights the Popiſh Clergy, to find the Proteſtants ſeriouſly Diſputing againſt their Rediculous Doctrines, for they value themſelves upon it, as having Wit enough to make all their Extravagancies ſeem problematical at leaſt. For it requires as much ingenuity to put a fair colour on their Follies, as if a Man ſhould undertake to prove that the Devil loves Truth, Juſtice and Holineſs, or that that which is call'd Truth and Holineſs, is Falſe and ſinful. What delight would not the Devil take to hear Men Diſputing, whether he is to be Worſhipp'd and Religiouſly Served as well as God. This compariſon is not too harſh, for in many places of the Scripture, the Adoration of Creatures, both Animated and Inanimated, ſuch as the Papiſts are guilty of, is call'd *the Adoration of Devils*; to drink the Cup of Idols, is call'd *a drinking the Cup of Devils*; to Sacrifice to Idols (as the Papiſts do when they Invoke and Adore, ſo many Creatures in Heaven or Earth, and when they offer the Sacrifice of their Maſs to pretended Saints, who are dead, and meer Idols) that's call'd in Scripture, *a Sacrificeto Devils*, the Adoration of Images of Gold and Silver, is joyn'd with the *Adoration of Devils*. And ſeveral Doctrines which ſeem to be none of the moſt Impious of the Romiſh Church, are call'd the *Doctrines of Devils*, ſuch as is their prohibiting their Eccleſiaſticks to Marry and eating ſuch and ſuch ſorts of Meat, *&c.*

I mention all this by the by, without quoting the places of Scripture, becauſe I am no Divine, but thoſe who read the Scriptures know what I ſay is true. They know alſo that the Romiſh Church is call'd in Scripture by the Names of *Sodom*, *Egypt* and *Babylon*, as if the Spirit of God had ſought for the harſheſt terms, to denote

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to us in ſome degree, the infinite Malignity of the Romiſh Church, which is beyond all Expreſſion and Idea. Their Clergy, I ſay, take a great delight to ſee our Divines buſied in confuting their Opinions, as thoſe who undertake the Apology of Folly, do when they ſee others ſeriouſly confuting their fooliſh Arguments.

If it were not for the Riches of Popery, and the Princes and the numbers of People, who follow that *Beaſt* and *falſe Prophet*; according to the Prophecies of the new Teſtament, it would appear to the Judgment of the Papiſts themſelves, the moſt execrable Religion that ever was & I hope there will come a time, when all the World will be amazed, to underſtand by Hiſtory that there hath ever been in the World ſuch a Portentous and Monſtrous Religion as that is.

I promis'd at the beginning of this Work, to demonſtrate the great Advantages which the King and Kingdom of *France* might reap by aboliſhing Popery; in order to ſhew by that ſingle example, what Advantage other Popiſh Nations might reap by the ſame, and the great ones that *England* and other Proteſtant Countries enjoy by the Reformation: I ſhall therefore now ſay, that ſhould it pleaſe God to put it into the heart of the K. of *France*, who Reigns at preſent, and who of a long time ſeems to a great many people, to be deſtin'd to do great things, to deliver his Kingdom from the Tyranny of the Pope, he would reap abundance of more true glory from it before God and Man, than he would have done, had he been able to conquer the whole World. That would be an Action truly Heroick, infinitely greater than any thing he hath done hitherto, and would be a clearer demonſtration to the World, that he hath a Great and Noble Soul. This return to God, to himſelf and to his People, would compenſate for all the paſt Miſcarriages of his Reign, and preſerve thoſe great Titles, which have either been given him by others, or aſſum'd by himſelf, as alſo the Glory of all the great things that he may have done.

Then indeed he would deſerve the Title of Moſt Chriſtian King which can never be properly given to a Popiſh Prince, becauſe Popery and Chriſtianity are Antipodes to one another, at leaſt as much as darkneſs is to light.

It is well known that ever ſince he aſcended the Throne, the honeſter ſort of Papiſts in that Kingdom, have entertain'd hopes that this great and glorious Prince would deliver it from the Popes diſgraceful Yoke, by creating a Patriarch. But the Court of *Rome* by the pernicious Counſels of her Clergy, who have ſold themſelves to Iniquity, diverted him from that deſign, by inſpiring him with falſe Ideas of the Glory and Grandeur he would acquire by extirpating the Proteſtant Religion, which they call Hereſie, out of his Kingdom, that is to ſay, to perſecute ſuch true Chriſtians as were in the ſame, with all manner of Fury, in order to Subject them to the Pope, inſtead of making War upon that Grand Enemy of Jeſus Chriſt, the greateſt that ever he had or can have.

It muſt be confeſſed that the deſign of eſtabliſhing a Patriarch in *France*, was very conſiderable; ſeeing that by that means they had deſign'd to deliver the Kingdom from a Foreign Yoke, as ruinous as poſſible; but it muſt be acknowledged on the other hand, that it would be abundantly and more aſſuredly Glorious and Advantagious to Reform the National Religion entirely from ſo many frightful Errors in Doctrine, and ſo great a number of Cuſtoms and Superſtitions, that are pernicious to the State, and were introduc'd into the ſame under the favour of that profound darkneſs, which the Tyranny of the Pope hath ſpread therein, and which in their turn maintain and ſupport that Tyranny.

For if we conſider things duly, that horrid Darkneſs and Ignorance could not have been diſſipated by the meer Creation of a Patriarch, for notwithſtanding that, moſt of thoſe ruinous Diſorders, repreſented in the forementioned 18 Articles, would ſtill have continued, becauſe they are the natural Dependances and Neceſſary

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Conſequences of the other Principles of the Romiſh Religion which would have remain'd entire notwithſtanding the Creation of a Patriarch, the Abolition of the Papal Authority only being excepted.

Beſides ſuch an Inconſiderable Change as this, the reſt of the Popiſh Religion being continued, would neither have been Advantagious for the Salvation of Men, Glotious to the King, nor Profitable to the State. For Idolatry and the other Hereſies remaining, there would have always been an Impoſſibility of being ſaved in that Religion, and the greateſt part of the Oppreſſion attending it, being alſo continued, the people would had but little relief by it, nor would the King of *France* have reap'd the fourth part of the Advantage, which he might expect from a thorough Reformation.

Neither is it to be thought that ſo ſmall a change, could be ſolid and durable; for at the bottom, it's certain that it's the Popes, who have made the Religion of the Church of *Rome* to be what it is, either by corrupting the Doctrine of the Apoſtles, or Adopting the Idolatry and Worſhip of the Pagans, or by Forging now and then new Articles of Faith, for their own private Intereſt and that of their Clergy: And it is certain that their Religion is founded on no other Authority but that of the Pope, and therefore Cardinal *Pallavicini* had reaſon to ſay in his History of the *Council* of *Trent*, call'd by ſome, his new Goſpel, *Tutti gli Articoli della Religione unitamente conſiderati non hanno altra certezza proſſima ed immediata che l'Autorita del ſummo Pontefice*; *i. e* that all the Articles of their Religion conſiderd together, have no other certain and immediate foundation, but the Authority of the Pope. So that if we reaſon conſequentially from this Principle, the Popiſh Religion cannot be preſerved but by the preſervation of the Papal Authority, from which it derives all the the Authority, that gives it any value in the eyes of the World.

It is alſo probable, that if a greater Reformation were not made immediately upon the Creation of a

Patriarch, the Popes Authority would be again Re-eſtabliſhed; for he ſhould without doubt have always a great Party in the Kingdom; under the favour of that horrid Darkneſs which muſt have continued therein if it had been no other but for the Jeſuites and Monks, who would be conſtantly Jealous that the Patriarch would pair their Nails. One Party of the Nation would always have entertained a Correſpondence with the Popes Friends being united by their Communion in the ſame Religion excepting the Opinion of the Authority of the Pope, tho' ſome would have made ſemblance of rejecting that too, for fear of their King, yet they would effectually endeavour the Re-eſtabliſhment of the Papal Authority. And ſo much the more, that the Court of *Rome* would have been prodigal of their Treaſures, and have ſpar'd nothing on this occaſion to maintain their Tyranny: And moreover, if the King who had created a Patriarch, ſhould come to have died before the Reformation ſhould have been compleated, and a Prince of leſs Authority, had Succeeded, there would have been an end of the Patriarchat,

This erecting of a Patriarch would not have pleaſed the Popiſh Princes neither; ſo that they would have joyned with the Pope and the Party that adher'd to him in *France*, and would either have ſtirr'd up Civil Wars there, or have made War upon it themſelves.

Nor could this imperfect Change have ſatisfied the Proteſtant Princes, who would always have look'd upon *France* as Idolatrous and Heretical, and ready to return again to wallow in that mire, whence ſhe hath made ſome Effort to get out, and begun to lift up her head; ſo that they would never put any confidence in her. It ſhould happen to *France* in this caſe, as it always happens to Neutral princes in the quarrels of Neighbouring Potentates, their Neutrallity does not reconcile them with their Enemies, nor yet procure them any Friends. *Neutrallitas neq; Amicos parit neq; Inimicos tollit*, ſaith *Tacitus*; In ſuch caſes we muſt be either t'one or t'other, and avoid that which is call'd *Conſilia Media*, Such a

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ſaint Reformation would have ſerv'd for nought, but to awake all the Malice of the Pope, and the Miſchievous Eccleſiaſticks of the Kingdom, who would have reap'd the ſame Advantage from this, that a ſtrong Man does from the Impotent Menaces of his Enemy which ſerve only to put him on his Guard and ſet him at Work, to prevent the threatned Miſchief, according to the Italian Proverb, *Le Minaccie ſono l'Armi del Minacciato.* Threats ſound an allarm to the threatned Man, to take Arms either to defend himſelf or offend his Enemy, as occaſion requires.

Whereas if the King of *France* did not do things by halves but ſhould, together with his Subjects, renounce all at once the falſe Doctrines, Worſhip, Superſtition and Abuſes of the Church of *Rome*, and Free his Kingdom from that Tyranny, by eſtabliſhing the light of the Goſpel to enlighten his People, amongſt whom it is hid under a Candleſtick, he might aſſure himſelf that ſuch an *Evangelical* Reformation would be followed by unexpreſſible Advantages to himſelf and his People both in regard of Temporal and Eternal Life.

Some may perhaps object that ſuch a compleat and ſudden *Reformation*, muſt needs ſhake the Kingdom of *France*, and that there's no paſſing ſo ſuddenly from one Extream to another without danger, that is to ſay, from the thick darkneſs of *Popery*, to the bright ſhining light of Chriſtianity, and therefore it muſt be done gradually, as our Saviour did when he reſtored ſight to the Blind, they did not at firſt ſee all Objects diſtinctly; but Men walking like Trees, and that God does not make us paſs from the dark night to the bright day, but by the dawning of the Morning, and therefore according to that Wiſdom, it were proper firſt to eſtabliſh a Patriarchat in *France*, before they endeavour a Goſpel-Reformation.

To this I anſwer, that as to the Authority of the Pope, which the Creation of a Patriarch would have over-turn'd, all the Parliaments of *France*, and amongſt others that of *Paris*, all Perſons of Learning, Senſe and

and Honesty, ev'n amongst the Clergy themselves, do not acknowledge that Authority in their heart; nay, they despise all other Doctrines contrary to those of the Protestants, as being evidently false or unprofitable. The Kings Authority and the Respect or Fear that they have for him, are the only Ties which retain them, lest he should destroy or ruine them, if they did turn Protestants, They have had many Doctors of a long time, who have opened their Eyes in regard of the Popes Authority and diverse other such Doctrines, as *the Cancellor Gerson* and the *Drs. Richer, de Launoy*, the Author of the Bookcall'd *Les Moyens Seurs & Honetes*, Sure and Honest Methods, *Elias Du Pin*, and many other, without mentioning the Books of Protestants; and besides, the *Jansenists*, the new Philosophy and the present *Quietists*, do something of that Nature; And there's ground of hope that all the Nation will be moved at the infinite number of Mischiefs, which Popery occasions in the State when they are set before their Eyes.

We must also consider, that the Rigor and Length of the last Persecution of *France*, nay which continues still, and hath been one of the longest and most cruel that ever the Christians endur'd since the establishment of Christianity; that grand Rigor, I say, and the continuance of the persecution, have giv'n occasion to all persons of the Romish Communion, who had not absolutely divested themselves of all Conscience and Humanity, and become perfect *Bruits*, to inquire into those Opinions, for which the Protestants have suffered, and suffer still so many evils, and have found them Reasonable and Christian, contrary to what the Monks represented them to be, and diverse of the honestest of their Clergy-men who were formerly very Ignorant have instructed themselves in them. All of them have been terrified to find so much Courage, Firmness, Humility and surprizing patience amongst an infinite number of Persons of all Sexes, Ages and Conditions, which made them to think, that in all this, there was something Divine, θειον τι; they are also surprised to find,

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by the Zeal which thoſe Poor People, diſcover at preſent when perſecuted in diverſe places with the utmoſt rage, that they are leſs Papiſts than ever, which occaſions many thoughts of heart amongſt thoſe who have any Judgment.

Besides the bad ſucceſs of that Perſecution which hath been accompanied with this long and bloody War, a violent Famine, and the dethroning of the late King *James*, with whom it was concerted, and which, in fine, hath iſſued in the ruine of the Kingdom of *France*, hath made it evident that it was not a Work which God approv'd, and that he did without all doubt avenge himſelf on the Nation for their perfidiouſneſs and cruelty committed againſt his People, at the Inſtigation of the Court of Rome and the Clergy of *France*; and thoſe who are not judicially blinded, or have any Senſe of God upon them, underſtand and perceive clearly that God concern'd himſelf in the Cauſe of the Proteſtants, and the *Evils* they ſuffered, Which ought to be another ſtrong Argument to incline the Papiſts to embrace the Proteſtant Religion. So that there's no cauſe to doubt but the People of *France*, have a mighty diſpoſition to ſpeake off the Popes Yoke, and to embrace the Doctrine of the Goſpel, if the King of *France* would declare himſelf for it, above half the buſineſs would be done.

Never Prince had nor can have ſo fair an occaſion to acquire Immortal Glory, and to render his People happy, as the King of *France* has at preſent in putting that great Work in Execution, for beſides all the Diſpoſitions thereunto abovementioned, he hath the moſt Authority in his Dominions of any Prince in the World, and hath the fineſt and moſt numerous *Army* that ever was ſeen in *France*, and if he ſhould ſtand in need of any aſſiſtance to carry on a Work ſo Glorious, ſo magnificent and Advantagious to Mank nd, there's no doubt but the Incomparable *William*, and other Proteſtant Powers, would lend him their helping hand.

It ſeems that the preſent State of the Kingdom of *France*, doth moreover indiſpenſibly require this general

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Reformation, and the abolition of the Papacy, to the end the King may appropriate to himſelf all or at leaſt the greateſt part of the *Riches* of the Church, which belong to no *Body*, and whereof he might diſpoſe for the ſafety of the State, without any Injuſtice, by which means he would be enabled to pay his *Debts* to every one, and to prevent a civil War, which ſeems to threaten *France* unavoidably, if there come a K. of leſſer Authority than *Lewis* the XIV. by reaſon of the deſperate Condition into which People of all ranks are upon the brink of being reduc'd, becauſe of the ill condition of their Affairs.

ALL his Troops ſeem to require it alſo, to prevent their being caſhier'd, for they muſt either Periſh in Foreign Contries, or *Starve*, or be hang'd at home; the great numbers of brave Officers and Noblemen, ruined by the Kings Service do alſo require it; and 'tis a thouſand times more juſt that they ſhould be compenſated by the Riches of the Church which belong to no Body but the King and State, than that they ſhould be enjoy'd by ſuch an herd of Scandalous and Unprofitable Eccleſiaſticks. The great numbers of others who have been forced by ſeveral ways to lend Money to the King, or to buy Places, or Letters of Nobility, and muſt unavoidably be caſhier'd and ruined, or who have loſt all they had by the *Taxes*, do alſo require ſuch a general Reformation, that the King may be enabled to pay or give them ſome Compenſation and to furniſh them Bread, of which they have none left. And beſides thoſe above-mentioned, all ranks of People through the Kingdom in general require it, that they may be delivered from thoſe prodigious Loſſes, that they ſuffer continually by *Popery*, which amount, as has been ſaid, to above 200 Millions *per Annum*, that ſo they may be Re-eſtabliſhed and Repeopled a little, for which end the *Monks*, Nuns and other Eccleſiaſticks might be very uſeful, if their Monaſteries were diſſolved.

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The general Deſolation of the Cities and Countries alſo demand it, that ſo that King may be in a condition to moderate the Impoſitions and Taxes with which they are overwhelme'd at preſent and will continue ſo to be. Without this all Arts, Manufactures and Husbandry, will infallibly decay more and more, and the Art Millitary will come to nothing in *France*, where it hath flouriſhed ſo much in this Reign.

The Intereſt of the Church of *France*, as they call it, and all the honeſt Eccleſiaſticks among them, ſeem alſo to require it; becauſe if after the preſent King and Dauphin, there ſhould happen to come a weak Prince, the Kingdom alſo being ſo much weakned as 'tis at preſent, and as it will continue to be ſtill, may be for ever ruined, unleſs this general Reformation be ſet about ſpeedily: If, I ſay, a weak Prince ſhould happen to come to the Crown at ſuch time, the Popes will treat *France* in a more Tyrannical and Cruel manner than ever becauſe of the fears they have laboured under, that *France* would ſhake off their Yoke, and of the attempts which they will pretend have been made upon their Authority in this Reign, which they will never pardon. Then the Pope will Eſtabliſh the Inquiſition in *France*, deprive the Gallican Church of that ſhe calls her Liberties, rob the King of his *Regale*, oblige him to reſtore the Seculariz d Eſtates to the Church, and certainly deſpoil the Biſhops of their Lawful Juriſdiction over the Regular Clergy. Then they muſt believe the Infallibility of the Pope, or at leaſt pretend to do ſo, both in Matters of Fact and Right, his almighty Power in Heav'n and Earth, his Superiority over Councils, his Abſolute Power over the Temporal Rights of Kings and their Lives, as well as in the matters of their Salvation, and the like over their Subjects, the Pope, the Monks & the Jeſuites will render themſelves Maſters of all under a weak Prince, and the Kingdom will be more expos'd to the Cheats, Impoſtures and Scandalous Vices of the Clergy than ever.

The King of *France* ſhould hereby gain the Affection of all Proteſtant Princes and States intirely, which would be much more uſeful to him than that of the Popiſh Princes, becauſe they are honeſter in their Treaties

ties, and at present much more powerful especially by Sea, and more able to hurt or help him. And moreover *France* cannot subsist without Commerce with them, and the King knows very well that they have no thoughts of regaining any thing from *France*, as the Popish Princes have, because she hath never taken any thing from them; nor have they any thoughts of making Conquests upon him, as being more Sage and Judicious than that comes to: Neither has he any reason to fear that the Court of *Rome* will employ them to do Mischief to *France*, as they have employed, and may still employ Popish rinces to do.

But if *France* neglect such a fair opportunity as this is, to shake off the Yoke of Popery, (when there it such an Indispensible Necessity to do it for the safety of the Kingdom, which must otherwise perish) after having seen so evidently, that Popery is the ruin of States, and by consequence a false Religion, all the World will have reason to believe, that His Majesty does not only hate the Protestant Religion, but the very Persons of all Protestants, especially if he does not Re-establish his Subjects of the Reformed Religion in the free Exercise of the same, and in a full entire Liberty in all respects, as his other Subjects, and with all possible Assurance for time to come, seeing no Man can reproach them with Disloyalty towards the King, nor on the account of their Doctrine, which the most Learned of the Papists themselves acknowledge to be very Sound and Conformable to the Scripture, and make their boasts that they believe the same things as they do, having nothing else to reproach them with, but only that they don't believe enough, because they don't believe Transubstantiation, nor fifty other Fooleries of the like Nature; nor adore the half of one of the two Sacraments, which has not so much as the Honour to be Bread, but is only an *Eli Elim*, a Nothing an Idol, which according to St. *Paul* is a meer Nothing; of this number of Learned Men is the Bp. of *Meaux*, as appears by his *Exposition of the Catholick Doctrine*. Without this Reformation, *France* will become as desolate in 30 years time as *Spain* and *Portugal* is at

at preſent, though there ſhould be a continued Peace all that while. For the Women and Girls who are at preſent three thirds of the People of *France*, will for the moſt part be dead without Children, becauſe there are not Men enough at preſent to Marry them; ſo that this want of People will be much more apparent then, than now.

It may very well be ſaid that the Kingdom of *France* hath for 30 or 40 years had a great Aſcendant over all the other Nations of *Europe*, by means of the Kings Vigour and Abſolute Power. But the Kingdom will loſe that Aſcendant, come to nothing, and be deſpicable to all the World, and eſpecially to the Court of *Rome*, without hopes of being ever able to recover it ſelf, if ſuch a Reformation be not made; And I dare venture to ſay, that without this the Kingdom is in danger to be torn into pieces by Civil Wars ere it be long, or involved in ſhort in another new War, on the account of Religion, by the Jeſuites at the ſecret Suggeſtion of the Pope, who are ſtill afraid of that Kings great Authority, tho' his Kingdom is ruined.

There's no other Method left, as I have intimated already, to put the King in a condition to pay his numerous Debts, but this Evangelical Reformation; and becauſe diverſe Perſons of great Merit have deſir'd of me to give ſome account of the Ways and *Means* they take, to find Money to borrow, and Places to ſell in a Kingdom ſo much ruined as *France*, I could not refuſe to obey them in imparting what is publickly known of that Matter in *France*, therefore I ſhall here make a little digreſſion,

We muſt obſerve then that the Court entertains a great number of People in Provinces and Towns, who make it their buſineſs to diſcover thoſe who have yet any Money left 'em. Whereupon the Intendant, Governour or other Chief Men of the Place, have orders either to call for ſuch Perſons or to go to their Houſes, and tell them that the King has a mind to ſell ſuch and ſuch new Places, or Augmentations of Salleries to all Civil Officers who are already in Place, or Letters of No-

bility to Commoners, or ſome other Priviledges, or to create Rents upon the Town-Houſe of *Paris*, or to alienate the Revenues of the Poſt-Office, or ſome part of his Demain, *&c.* Then they are acquainted Civilly that they will oblige the Court to lay out their Money on ſuch things, and do a Piece of good Service to the State, that their Principal & Intereſt will both be ſure, and their gain conſiderable. If they anſwer that they have no Money, after being deſir'd thus to lay it out, then they find it to be, as *Tacitus* ſays, *Preces erant, ſed quibus reſiſti non poterat.* They were Prayers indeed, but ſuch as they could not reſiſt.

THOSE Officers inform themſelves more particularly of the State of their Affairs, from Scriveners and Notaries, who are oblig'd to tell all they know of it; After this they proceed to threaten the Perſons, that ſo they may ſqeeze Money out of them. But there are few who let it come to this extremity, becauſe they ſee ſo many Examples before them of People ruined by ſuch Refuſals, for either they are tax'd extraordinarily as rich Perſons, or are accuſed that either they themſelves or their Friends, whoſe Eſtates they Inherit, robb'd the Publick when they were in Office, and thereupon deſpoil them of their Eſtates. Otherwiſe all the actions of their whole Life are Canvaſs'd, or if that fail, the Converſations of their Children and other Relations, are enquired into, on purpoſe to vex them, and their Tenants are overwhelm'd with Impoſitions, or Quartering of Soldiers.

THERE are a hundred other ſuch *Methods*, and their Children and Relations are never advanc'd neither in the Church, in the Army, nor otherwiſe. And they are beſides accounted at Court Enemies to the Government, ſometimes impriſoned, and if they have any Suit at Law, the adverſe Party is ſure to find favour, *&c.* 'Tis true, there are ſome who are known to be extreamly Rich, or in great buſineſs, that prevent the Court on purpoſe to gain Favour and lend their Money upon the Town-houſe of *Paris*; nay do they know how to diſpoſe of their Money other

wiſe

wiſe; Trade being quite ruined, Houſes and Land being of no value, and all People almoſt being broke; ſo that there's no ſafety in lending it to Private Hands; beſides they are affraid of the Species being cry'd down, the ſame having been augmented one 6th part during the War. Then the Intereſt is upon the foot of twelve, fourteen, eighteen or twenty years purchaſe, more or leſs, and moſt of thoſe perſons live at *Paris* on thoſe Revenues: Here I ſhall take notice by the way, that above two thirds of all the Kingdoms Money, Plate and Jewels are at *Paris*; and that there was plenty of Money in *France* 15 years ago, as 'tis neceſſary for Trade, in a Country where the half of all Eſtates are in Maiumort.

We muſt ſuppoſe that Court was perſwaded that the laſt War was juſt and neceſſary, and that the Kingdom was in great danger, had it not been for the help of ſuch Methods, and they reaſoned as that Man, who ſaid formerly; *Præſtat aliquam habere Rempublicam quam nullam*, that is, 'tis better to have ſome Republick than none: And we muſt think alſo, that they thought the Kingdom was able ſoon or late to pay and reimburſe all thoſe Loans, both Principal and Intereſt, and that the Money was uſeleſs during the War, in the hands of private Men who had it, or might even be prejudicial to the Kingdom, if the owners had applyed themſelves to Uſury, as 'tis in ſuch Circumſtances in ſome Countries. So that 'its no wonder, that the Court having ſuch an Authority, made uſe of ſuch Ways and Means.

How then can all thoſe Publick Debts, old & new, be paid without aboliſhing Popery? How can thoſe who have bought their Places of whom three fourths at leaſt muſt be Caſhier'd, be otherwiſe reimburſed? and this laſt alone may amount perhaps to a thouſand Millions, beſides what is due to thoſe who have purchas'd Augmentations of Salleries and Titles of Nobility which together with other Priviledges ſold alſo, muſt be aboliſhed? or how can the Intereſts of all thoſe Debts be paid, ſeeing the Kingdom is every day more and more diſpeopled? for there's at leaſt three Women for one Man, and by conſequence there are but few Marriages, and more People die than are born. What hopes then can that Kingdom entertain from Trade and Husbandry, when they have no Men to manage them? And

And beſides the continuance of the Perſecution will more and more alienate the Hearts of all True Proteſtant Strangers, who either will not Travel, or at leaſt not ſtay any long time in *France*, where ſo much Perfidiouſneſs and Cruelty abounds, againſt their Brethern, and where they cannot promiſe ſafety to themſelves, for either they are in hazard of being knock'd on the head, by the Furious and Idolatrous People, if they don't kneel before their breaden God in the Streets, or are always at the Mercy of their Landlords, Maſters of Exerciſes, or Idolatrous and Bi-gotted Phyſitians, *&c.* for it is now the mode in *France* to be mad Bigots, and if they fall ſick there, they will be perſecuted to the death, in order to make them abjure their Religion. Nor can they have leave to eat Meat for ſix Months almoſt in the Yeat, without buying Permiſſion of the Prieſts, for they are now more rediculous in *France* in thoſe matters than at *Rome* it ſelf: Becauſe the Pope is well ſatisfied to draw Strangers thither, and to have their Money, and that *France* ſhould loſe ſo much by it. So that the great profit which the Kingdom of *France* did ordinarily reap from Proteſtant Strangers, muſt reaſonably be ſuppoſed to diminiſh conſiderably.

There will happen alſo another Incovenience by the abaiting of the Value of Money, which muſt yet of neceſsity be done, and will occaſion abundance of diſorder in the Kingdom. I confeſs that the aboliſhing of Popery, which we have demonſtrated to be ſo neceſſary, cannot prevent that deminution of the Value of the Coin which is ſo juſt, but it would occaſion that that loſs and all the reſt would be nothing ſo ſenſibly felt by the Kingdom, becauſe the affairs of the King and the Subject both would be abundantly better'd by it.

I think it neceſſary to obſerve here, that the Rents of the Townhouſe of *Paris*, beforementioned, conſiſt in Taxes laid upon all ſorts of things, that are exported or imported into that City, for the uſe of Man and Beaſt, as Proviſions, Cattle, Corn, Wine, Cloaths, Firing, Hay, Straw, *&c.* Nor is there any thing but what is liable to this Impoſt, whether it be the product of the Kingdom or of Foreign Countries, and it is the ſame as to all manner of Goods Exported from *Paris*, as Manufactures, all ſorts of things *à la mode* for Dreſſes, either of Men or Women, and whether it be to the Provinces of *France*, or to Foreign Countries; ſo that there's nothing but what pays, the very Herbs and Flowers not being excepted. About 20 years ago the King had at leaſt 20 Millions of Livres, or above a Million and a half Sterling yearly by this Impoſt, but it is without all doubt much diminiſhed at preſent, The Salt alone which is ſold at 14 and 15 *d.* *per* Pound, did formerly yield 1800000 Livres

vies *per Annum*: which was appropriated for the Uſe of the Kings Table and thoſe of the Officers of his Houſhould, tho' *Paris* be nothing near ſo Big, Rich and well Peopled as *London*, and by conſequence ſpends much leſs,

Then beſides the Tax on all things Imported into that City, for the uſe of Man and Beaſt, which pay by the Groſs, either at the Gates, the entrance of the Suburbs, or to the *Potaches* on the River, (which are Boats with Officers of the Cuſtom-houſe, and Guards to levy the ſaid Tax on all things Imported or Exported by Water) there is moreover a Tax laid upon every thing that is retail'd within the City and Suxburbs, and becauſe that this Revenue muſt neceſſarily fall in proportion to the Decreaſe and poverty of the People, the Court who are unwilling that it ſhould do ſo, augment the Tax on every thing, to make up what they loſe by this fall of the *Revenue*, which occaſions abundance leſs to be conſumed, and this Branch of the Revenue to fall more and more, and People to ſuffer Extremly by it. Thoſe taxes are ſo many that there are ſeveral Books writ for aſcertaining them. It is the ſame in ſeveral of the biggeſt Towns of the Kingdom, and 'tis at preſent the beſt Part of the Kings Revenues, becauſe the great Cities are not ſo Depopulated as the Country, *But let's return to our Subject*:

I ſhall ſuppoſe here the Popiſh Religionse to be Good as its Doctrine and Worſhip, and the Proteſtant Religion Falſe; yet the King of *France*, by embracing the latter, ſhould be aſſoon ſaved if he paid his Debts, reliev'd his People from their Preſſures, and his Kingdom from a Foreign Yoke, which ruines it if he labour'd inceſſantly to Re-eſtabliſh & Re-people his Kingdom, doing Juſtice to all, rewarding ſuch as have been undone by his Service in one manner or other, making reparation to his reformed Subjects for the dammage he hath done them, making Vertue and Learning to Flouriſh, and Baniſhing Vice, Ignorance and Impoſture; all which he may do by aboliſhing Popery, and which cann't be done without it. I ſay, that he would aſſoon be ſaved in a Religion that is falſe, as to Doctrine and Worſhip by doing thoſe things, as he could be in the Popiſh Religion, ſuppoſing it to be Orthodox in Worſhip and Doctrine, and that he did not perform his Duty in all thoſe reſpects, as it is certain he cannot do whilſt his Kingdom continues Popiſh.

Vengeance in ordinary caſes diſpleaſes God; but that which the French K. ſhould hereby take of the Court of *Rome* might well be called an Holy Vengeance; ſeeing the Popes have ruin'd *France* by their Religion, ſecret Intrigues, and by the Spirit of Perſecution, with which they have inſpired her Princes, *&c.* The King on the other hand, would Re-eſtabliſh

France

France by the Ruine of the Popes which were no more but the bruising of the Scorpion upon the wound that it makes

By this means the King of *France* would obtain a mighty Ascendant over the House of *Austria*, by the Augmentation of his Power and Riches, and the Favour which he should find among Protestants; and the Pope would not be any thing formidable to the French King.

It's time now to draw to a conclusion, and therefore I shall only say, that it is clear as the Sun shine, that the Court of *France* by saving that dammage which Popery occasions to the Kingdom might easily upon the 200 Millions which the Kingdom, would at least gain by it, encrease its Revenue 100 Millions, without reckoning the Revenues of the Church, the Plate in their Churches and Treasuries, and their Growing-Timber, which the King might dispose of as he should think fit, and at the same time the blessing of God would attend the King and the Nation, whereas they have great reason to dread the contrary, if they don't follow this Method. But whereas, it continues too evident that the Romish Clergy influences the King to persecute and murder still his Protestant Subjects with all manner of Outrage, it is a certain proof that the Pope is afraid of his Power still, and does not think him reduced low enough; and therefore if he can, he will certainly prompt him to undertake new Enterprizes against some Nation and perhaps a Protestant State, and the truth is while the French Court continues to treat their own Reformed Subjects at that rate, there's very good reason for Protestants to be Jealous of them.

By this Persecution we may perceive that the Morals of the Church of *Rome* are far worse than those of the civilized Pagans, as appears by that saying of *Tacitus*, *Apud optimum quemque tam infirum est occidere quam perire*: That is to say, all honest Men account it as ungrateful to nature to kill others as to be kill'd themselves; but on the contrary, that which is call'd the Church of *Rome*, accounts it a thing meritorious to be *drunk with the Blood of the Saints*, and esteems it more advantagious to those that shed it, or occasion it to be shed than the Blood of the Cross; so that I cannot forbear to say, that it would seem that Persecuting Clergy are certain of their own Reprobation, for if they were in any doubt concerning it, or had the least hope of Salvation, or that their Church were not wholly abandoned by God, they would not so defile and pollute it, by such a desperate Conduct, and by the Commission of so many Cruelties, perjuries, Profanities and Sacriledges to advance its interest.

FINIS.

ST. DAVID'S COLLEGE
LAMPETER